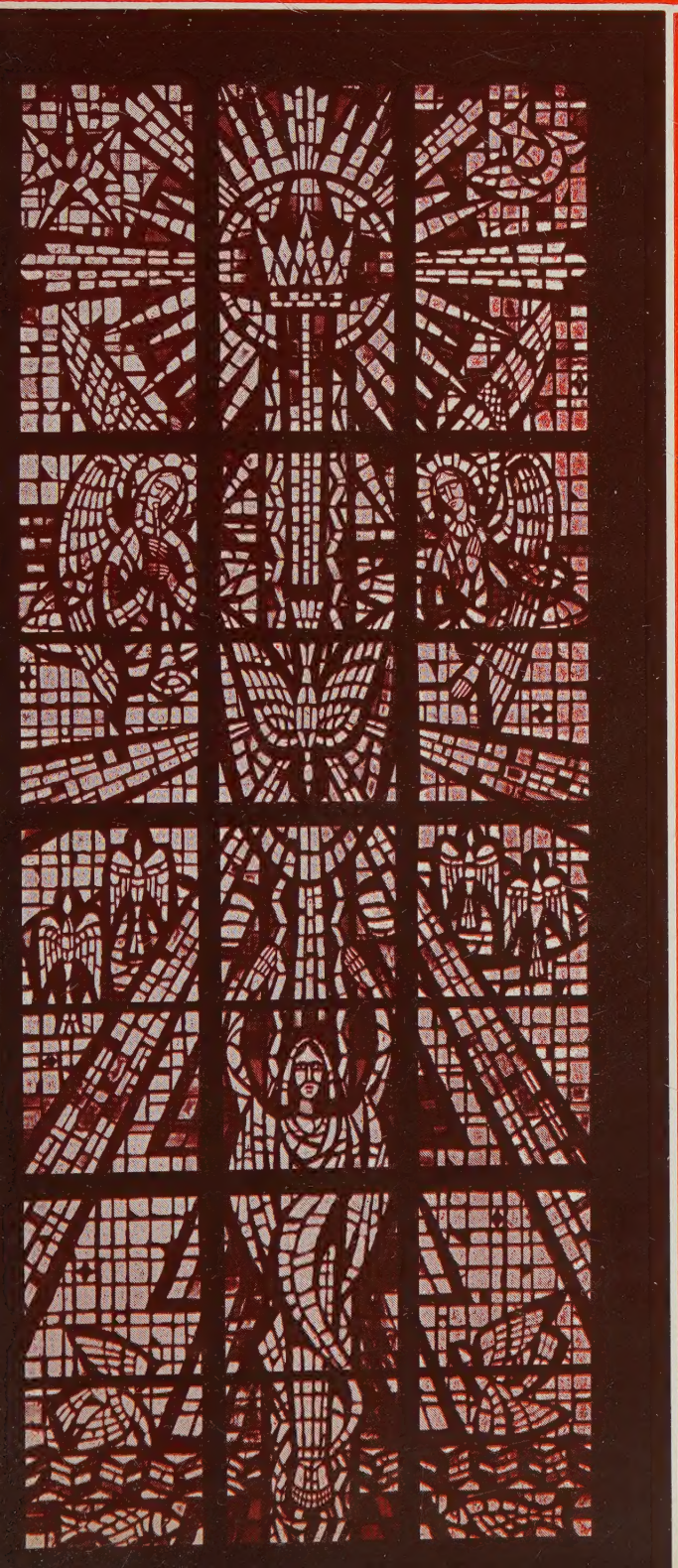
Church Management



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BAPTISM OF JESUS WINDOW

(SEE PAGE 20)

Volume XXXVI Number 2

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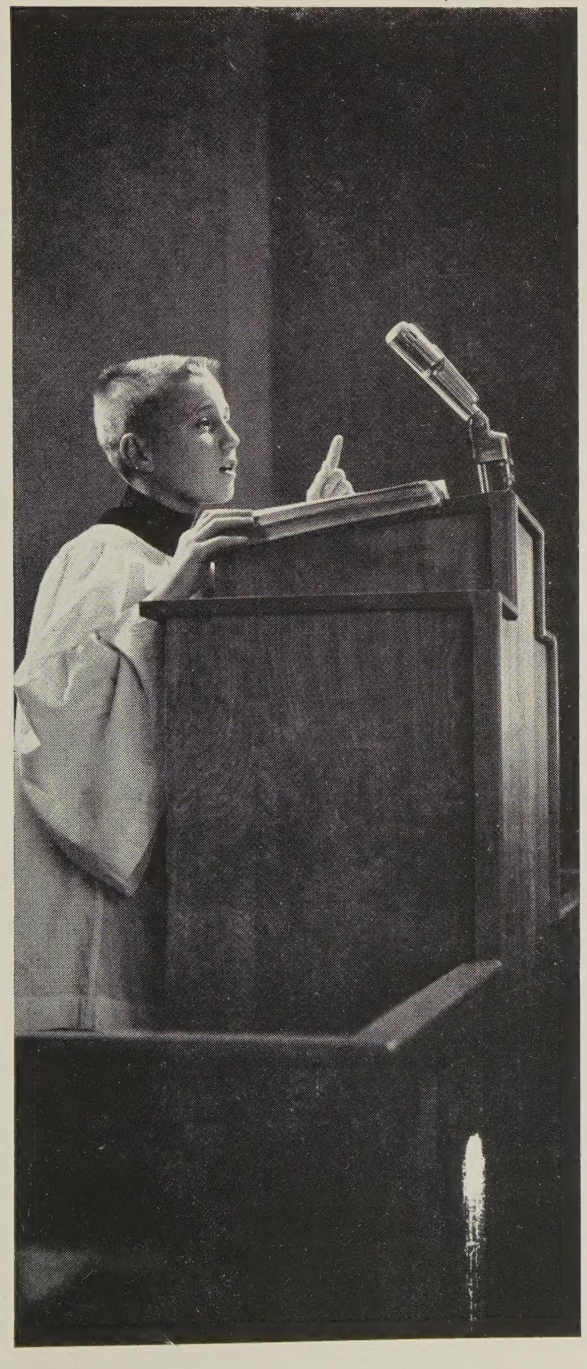

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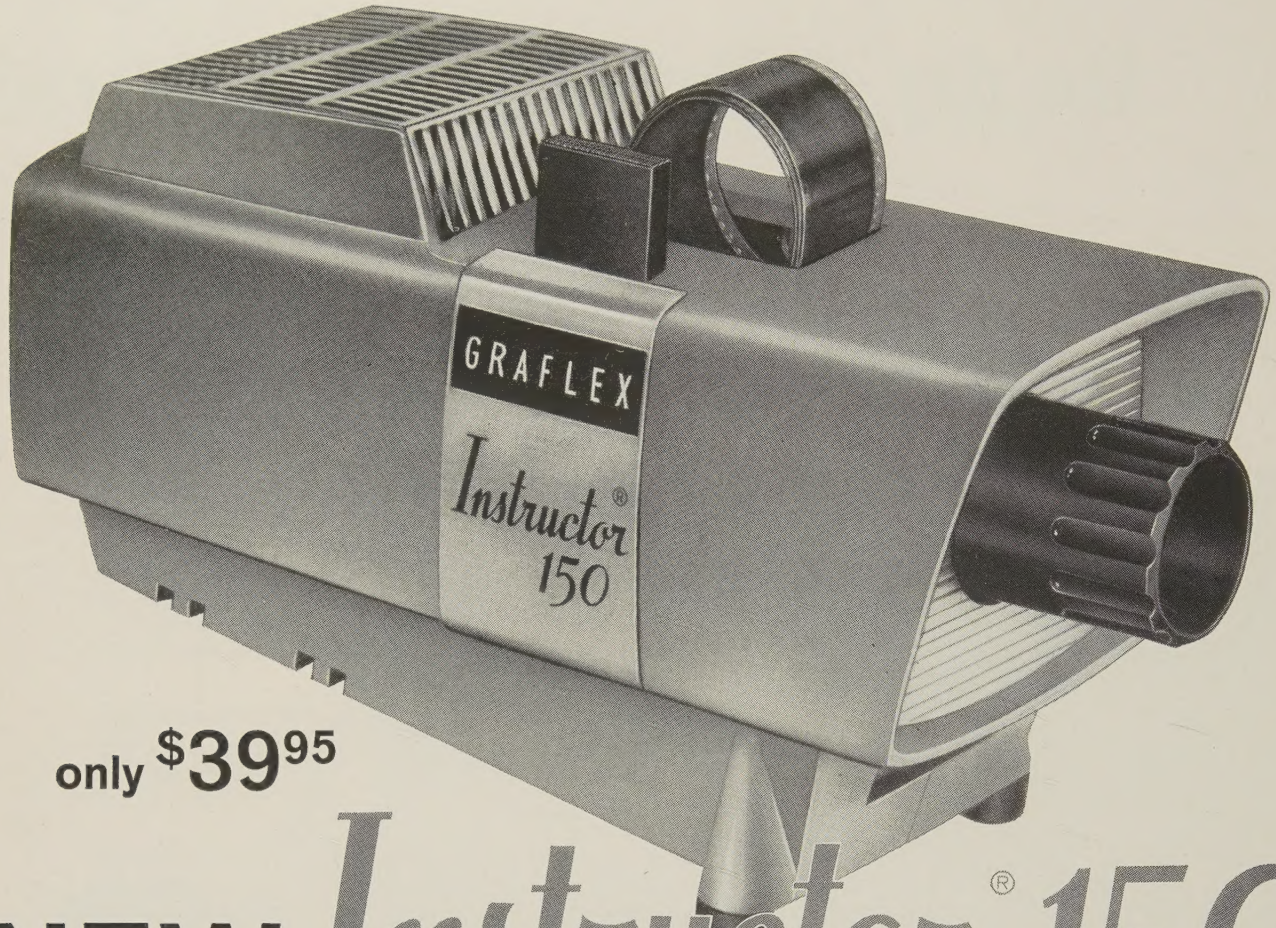

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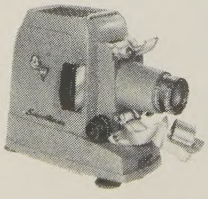

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Church Management

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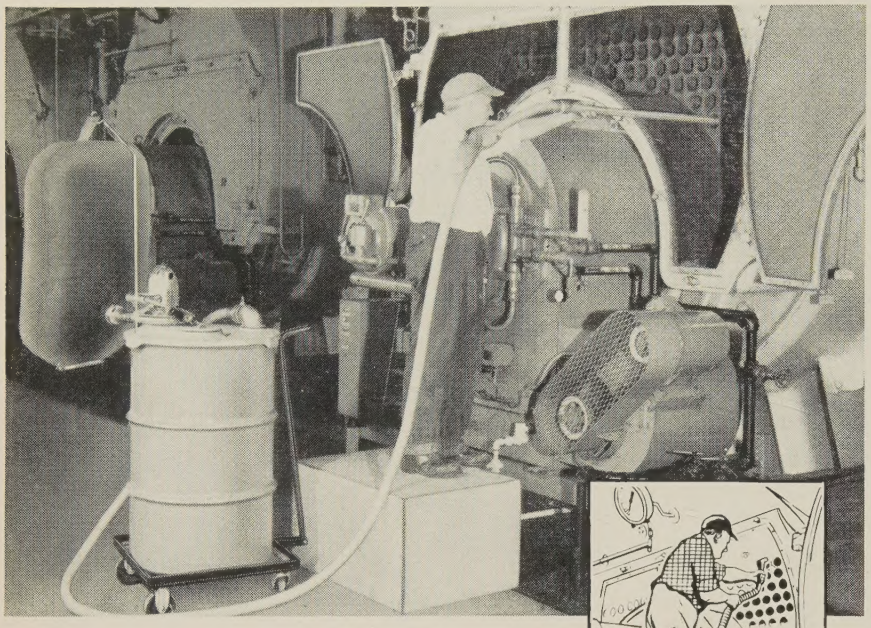

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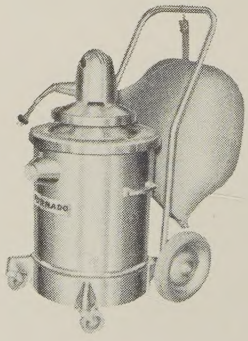

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They Say: What Say They? Let Them Say

MORAL OR IMMORAL?

Dear Sir:

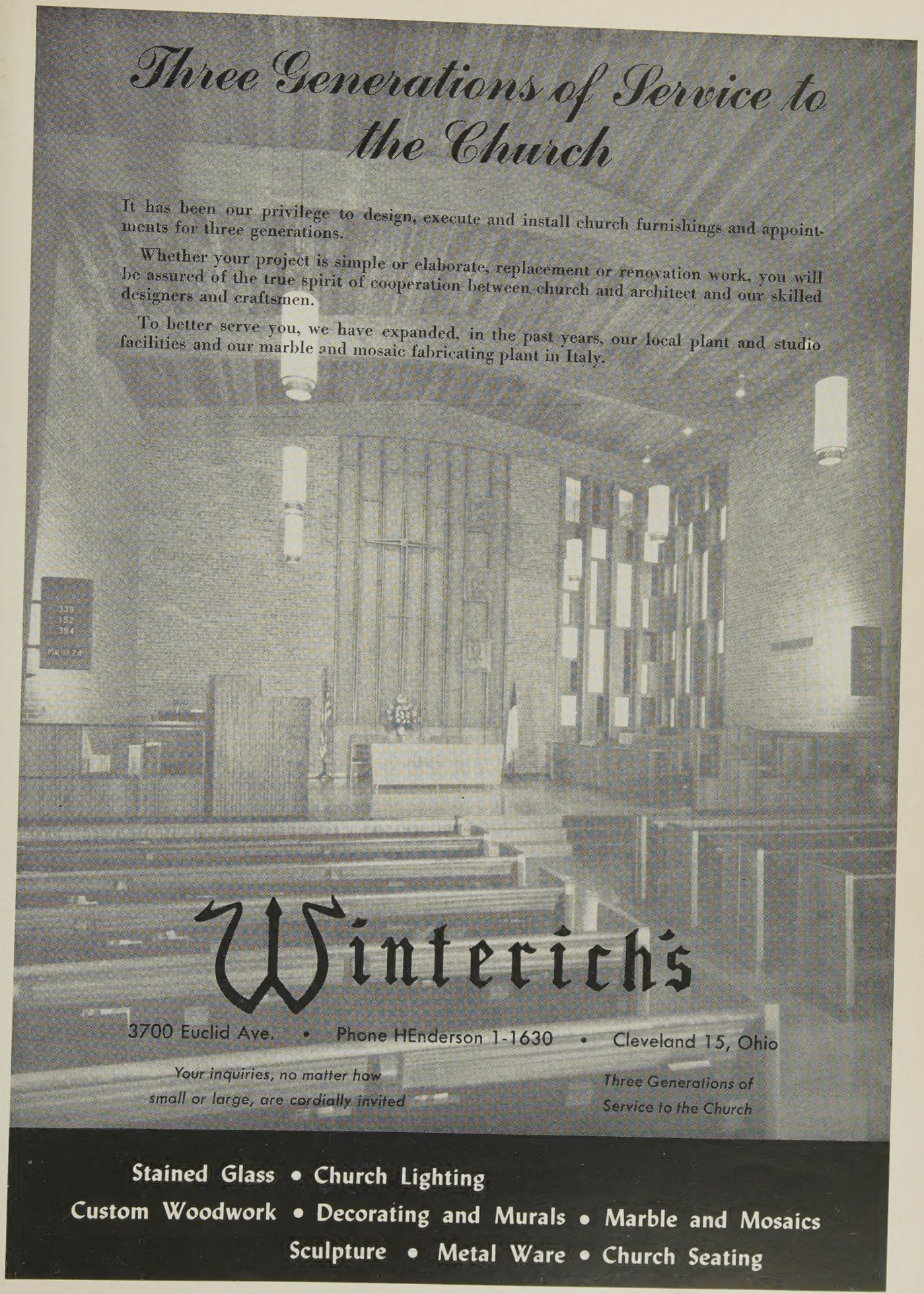
It disturbs me to read in this column that upon retirement I will become subsidized by the state through signing a waiver and entering the social security program of our United States government. Does this also mean that I will become a subsidiary of the pension board of my church? I am also a member of that plan.

It seems to me that today's ministers should clarify their thinking and belong to as many pension plans as they can. From what I hear, retirement is no bed of roses! I have never found social security to be either less or more moral than any other pension plan. Surely, it is not immoral! It has been a great help to the very ones who preach against it. How many millions of dollars they have been saved from collecting from indifferent congregations for charity to the aged!

My grandfather worked thirty-five years for one company and was sent home to die at the age of seventy. When they were through with him he was released from duty without a penny of pension. His death, after six years of inactivity, ushered in the era of a new deal. It came too late for him.

There are not many who would call this Christian action, yet this was the way of the world before social security. It took a government plan like social security to wake up the industrialists, and so today we have many and various pension plans. In many cases this government plan is a needed supplement to a small industrial or church pension. Let's not call another man's bread and butter immoral! We would have to look in another direction—toward the relief check—to find a situation that is closer to subsidy.

In those years from 1929 to 1951 that social security was in effect, I was in it from the day that it started. I was in it by law, the law of the land. Out of every day's pay as an accountant a part was withheld from my pay check toward the day of my retirement. In 1951 I entered the Air Force on active



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duty, starting college training at the same time that led to entering the Christian ministry. Concerning social security I was told that there was a very good chance of losing all my equity of over $50,000 in an account that had been built up by the efforts of those for whom I worked and by my own contributions. Remember—I had been in it from the beginning.

Is social security immoral? Not for me, friend. I was very glad to sign the waiver and hope for a decent day of retirement! Somehow in my ministry I have been able to find other areas of moral and ethical principles to which the church must be awakened. I will be glad to acquaint you with these; but please lay off my pension, fellows!

Charles M. Grow
Woodville, Texas

WRONG DATES

Dear Sir:

In the July issue of *Church Management* the March 1960 dates listed in Hutchinson's article are incorrect. He evidently forgot that 1960 is leap year. Mrs. Leach's dates are OK in her very helpful listing of church music for the year.

Incidentally, Hutchinson's sermon ideas for the coming year are very good and should prove to be quite helpful and thought-provoking.

Herbert C. Hall
Wheeling, West Virginia

WORTH THE MONEY

Dear Sir:

Enclosed is my subscription renewal for three years. You certainly give your subscribers a lot for their money. The front covers alone should be worth the price of the annual subscription.

Stiles Lessly
Chicago, Illinois

CREDIT LINE MISSING

The September issue of *Church Management* on pages 24 and 25 contained a very fine story on the library of Park Cities Baptist Church, Dallas, Texas. Credit for the story and the pictures should be given to Remington Rand which did the research.

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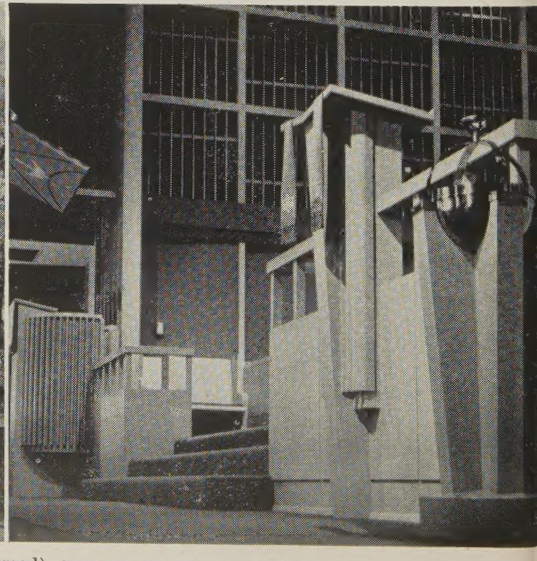

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Unto Us a Child Is Born

But Mary kept all these things, and pondered them in her heart.—Luke 2:19

There is always a miracle in birth. It is found in the physical fact of reproduction, but the mystery grows greater when one thinks of the possibilities of future development of the tiny six or seven pounds of crying flesh which is placed in the arms of the mother.

Without yielding to the worship of the mother of Jesus required by the Roman Church, we all can appreciate that the stories which gathered around the birth of our Savior did much to soften the hearts of the rough warriors of the ages and gave a respect to motherhood quite different from the attitude which was customary in those days.

Into every child born there is poured a contribution of endless ages. He has from his forefathers a heritage which makes one shudder. There is the blood of kings and paupers, wise men and idiots, priests and robbers, men of peace and men of war. Which one is going to influence the little life just born into the world?

Mary must have worried about many things. Would the child be well or crippled? Would he follow his foster father and learn the trade of the carpenter, or was he destined for greater things? She had been given a message by her cousin Elizabeth. That did not quite make sense, she felt, but perhaps there was something to it. She wondered. That means a lot.

The child is born into the world without conscience or wisdom, but his power of absorption is tremendous. Creeping, he seeks to stand erect and walk; his baby chattering turns to speech. His ideas of right and wrong are first of all absorbed from the home into which he has been born.

Did Mary think of all these things as she nursed her child? From the New Testament we gain the impression that the home in Nazareth, though a humble one, offered a sense of security and love. The youth grew in wisdom and stature and in favor with God and man.

The parents of Jesus were not psychologists, but they did know that quietness and assurance in the home were necessary for the healthy physical and spiritual growth of the boy.

With all of our knowledge today, only a sense of irresponsibility will permit the home of little children to be subjected to discords and fighting. Jittery parents mean jittery children.

The best heritage a child can have is to be born into a home where there is normal family life with parents who withhold their own disappointments from the ears and eyes of the children. A child who runs into a hot poker will carry a physical scar for the rest of his life; the child who is exposed to the crass bitterness of fighting parents will carry a scarred spirit for his entire life.

In a world of divorced parents and divided homes we can expect a crop of spiritually malnurtured children who will furnish the basis of juvenile delinquency. The world today may be reaping a harvest of indifference to the spiritual culture of its little children.

All Christendom is indebted to the Bible story of the birth of Jesus and also to the many legends which have grown up around that birth. Christian artists have played a part in this by picturing the virgin mother as one of loving beauty, delighting in the life which had been entrusted to her.

Parents who "ponder" about the future of their children will probably add to that anxiety the care which makes for wholesome living.

Where Mr. K. Was Right

Mr. Khrushchev has come and gone, leaving the American public still somewhat dazed. According to newspaper and radio comments, the majority of Americans now feel that the visit has done more good than bad and that East-West relationships will be somewhat smoothed.

Mr. K. is a rough individual with immense personality, resembling a great deal some of the geniuses who helped in the formation of our own republic. He said some things which needed to be said. Had he been spared the activity of press, television, and radio, we might not have been subjected to some of the unfortunate remarks.

We think he is definitely right in proposing a broad area of disarmament. We know much that he urged has been said before. But his words were heard around the world. The ultimate objective of society

should be a war-free world.

We think he was right in urging better commercial and cultural relations between the United States of America and the states of the Soviet Union. Both nations need international trade, and each has something of value to the other.

While we have much sympathy with the protests against his visit made by displaced persons who have suffered at the hands of the Russians, we have very little for the religionists who protested his visit on the ground that he and the nation he represents are irreligious. It is strange that church leaders of a land which declares in its very constitution that "Congress shall make no law respecting the establishment of religion" should make so much ado about the visit of one who declares that he is an atheist. If the definition of a Christian were to include the requirement that he be the one who acknowledges the leadership of Jesus Christ and seeks to live in the spirit of the New Testament in personal and public life, the roll of Christians in our land would be materially depleted.

We believe he was right when he said that capitalism is already turning to socialism. This is a factual change we very much regret, but evidently socialism is on the way. State control of agriculture is nearly complete. Fair price laws which will control both production and sales are being introduced in several states. Transportation systems are being subsidized. The federal government has many millions of dollars invested in various competing commercial enterprises.

His assumption that communism will follow capitalism in our own and other lands is not as yet so obvious. There may be some halfway place which will continue certain freedoms we enjoy today and at the same time give us the benefits of government controls. This is purely a matter of personal opinion.

We think that Mr. K. was right when he listed our own President, Dwight Eisenhower, as one of the great personalities of today. The renewed interest of our President in the matter of world peace, his courage in inviting the Russian leader to our shores, and his wisdom in visiting the nations of the world have given him new prestige. His leadership has lifted the spirits of those who were reconciling themselves to the darkness of continuous cold war. The response of our people to this new leadership has been tremendous.

Who Reads "Church Management"?

Church Management made its bow to the Protestant church in October 1924. We may still have readers who read that first issue. If so, I would appreciate a word from them. There were several homiletic magazines published at that time. The leaders probably were *The Homiletic Review* and *The Expositor*—the first, a Funk and Wagnalls publication, issued from New York; the second, a journal founded by F. M. Barton, a layman, published from Cleveland. With a prophetic eye the creators of *Church Management* saw a coming change in the churches of America and felt there would be a need for a good administrative journal. Their convictions have been more than sustained.

The magazine grew up with the new administrative ideas. It offered material on every phase of church life and clergy problems, both personal and professional. It has always been a general ministerial journal and has met with success both in the area of subscriptions and that of advertising.

As World War II drew to a close, it was obvious that the nation was heading into a period of intensive church building. *Church Management* published a special church building issue as early as October 1944. That issue was probably the first announcement of the coming church building era. As the building program developed, other publications devoted largely to church buildings were founded. Two of those published today are quarterlies. They are *Protestant Church Buildings* and *Your Church.* Both go to tremendously large lists. Their aim is to distribute copies to every Protestant minister in the nation. No subscription price is charged. They are what is known as "controlled circulation" magazines. This means that the publishers send the journal to the readers they feel need it, and the advertising revenue pays the cost of publication.

Naturally, the entry of new publications into the field has forced some adjustments. We have recently employed an auditing company* to make studies to see just how this has affected our subscribers. We find, as we probably should have known anyway, that while total distribution is about the same, there have been changes in the readers. It seems that those who want a magazine badly enough are willing to pay for it to read it. One study recently completed reveals a most astounding reader interest.

99.4% of those receiving *Church Management* read it.
87.7% read it regularly.
11.7% read it occasionally.
97.5% say that they find the editorial content useful.
93.0% say that they find the advertising helpful.

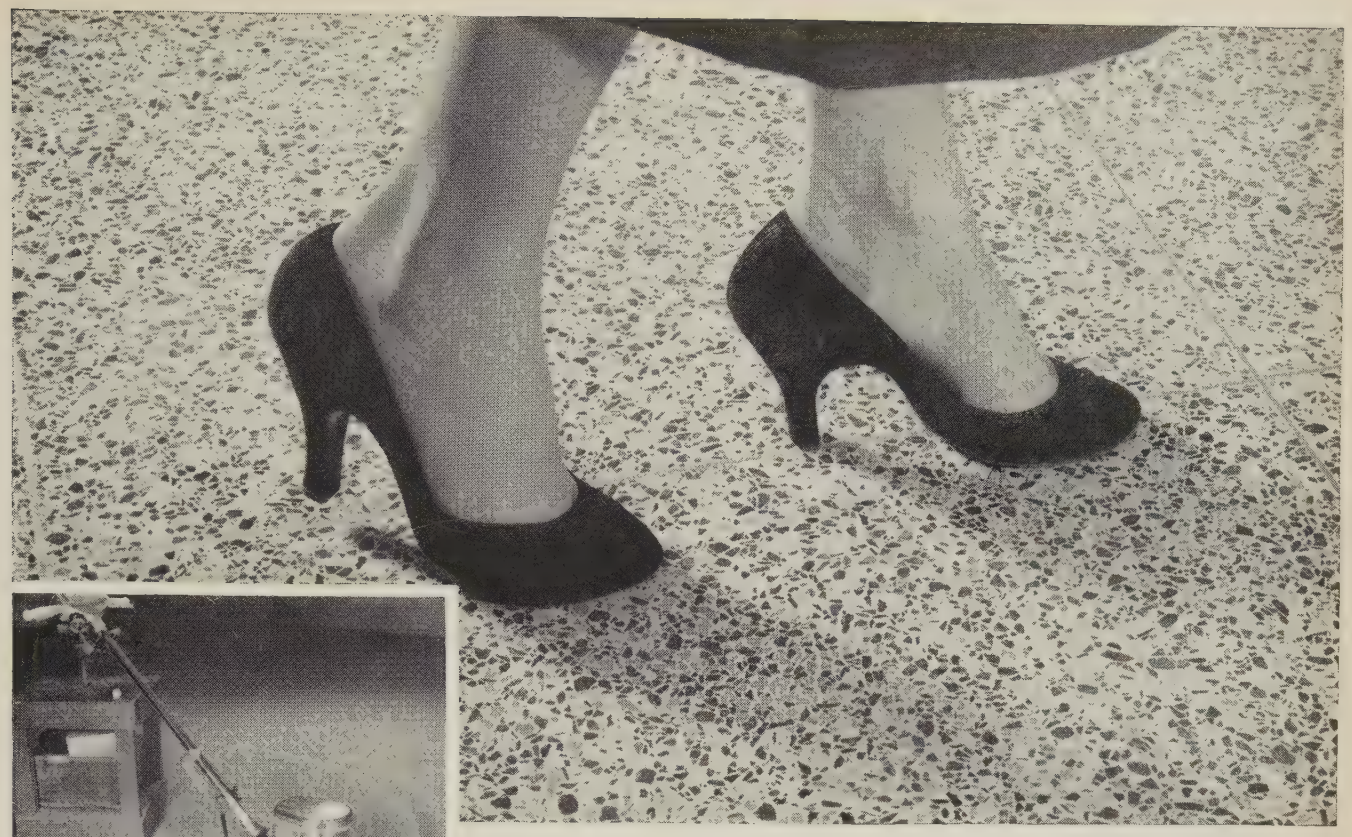
This study indicates very clearly that the people who care enough for a magazine to pay a subscription price use it. It gives us assurance that there is a place for a quality magazine, with quality advertising, for quality readers.

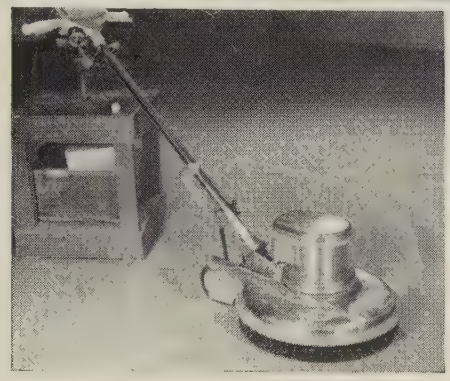
Church Management readers belong in the following classifications.

1. **Many subscriptions are in the name of the church. The entire professional staff then has access to the magazine.**
2. **Ministers of churches.**

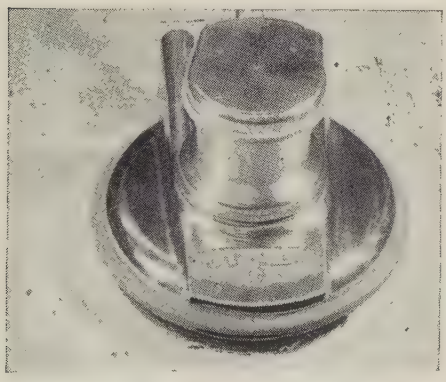
***Verified Audit Circulation Company, Los Angeles, California.**

(*turn to page 63*)





In this test, a Multi-Clean Floor Machine with polishing brush operates day after day without stopping. Revolutions are counted to learn how well a wax stands wear, buffing, and adheres to floor.



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Used according to the MULTI-CLEAN METHOD, these unusual new waxes will help your men save hours of time and gallons of material.

For complete information on the scientific MULTI-CLEAN METHOD of floor care and these new *dirt-resisting* waxes, see your nearest MULTI-CLEAN Distributor or write today to Multi-Clean Products, Inc., Dept. CM-83-119, St. Paul 16, Minnesota.

ANOTHER PRODUCT OF MULTI-CLEAN RESEARCH

Social Changes Have Brought

An Awakening in Wisconsin

Ellis H. Dana

Wisconsin, of course, is but one of several states where church councils are applying the basic techniques of social research as plans are made for the future.

A real awakening followed by some bold steps forward is coming about in churches and denominations in Wisconsin. From a normal, drowsy resistance to change brought about by a natural loyalty to the present church and devotion to its divine authority, the church has become aroused to a strong, active, persistent preparation for some hard, fruitful work in providing adequate churching for the state's widely diverse areas, under the leadership of the Wisconsin Council of Churches.

Such awakening is helping the council-associated denominations to look over the state's entire church picture anew and to make plans for remedying grievous situations of overchurching and underchurching.

The council believes that the techniques employed by business, industry, and the sociologists can well be applied to the church and that the promotional methods now used by religion are inadequate. The approach should be, not so much what ought to be, but what will most benefit the free consumer. Immovability of essential characteristics of the church does not wholly remove the possibility of modifying some of the features of its offerings and presentations. To advance this program the council is taking definite steps toward the establishment of a department of research and church planning, with an adequate budget and special leadership.

Mr. Dana is the executive vice-president of the Wisconsin Council of Churches. His father and grandfather were Congregational ministers and he has made service to the church his life work, though not as an ordained minister.

Amazing Population Forecasts

Population forecasts for the nation predict a total of 208,000,000 in 1970 and offer interesting facts about more marriages, more households, and larger families. Wisconsin's population is experiencing many changes—changes which are not only causing urban centers to spring up in former rural areas but are at the same time decreasing the number of residents in the north woods area except during the summer vacation months.

Churches in the past have turned to more orthodox authorities and have in general looked down upon even the most tactful investigations conducted under religious auspices. The Institute of Social and Religious Research, which existed from 1922 until 1934, found research badly needed and attempted to provide it, but the organization was discontinued for lack of interest and support by the denominations.

In 1957 Wisconsin made a historic survey of its eighteen northern counties under the leadership of the state council. The primary function was to gather, interpret, and present facts which might be used in helping all leaders on all levels to make wise and sound decisions for a better strategy. Steps are now being taken to put this survey to work.

Step by Step

Denominational leaders met and drafted a proposed plan for presentation at the council's annual meeting in January, and since that time the move toward the establishment of the department of research and church planning has been gaining momentum. On April 30 the council's executive board authorized setting up the department and securing funds to support it with a director and an assistant. On June 23 the executive committee together with the denominational executives and members of the Commission on Finance decided (1) to set the starting date for January 1, 1960, (2) to carry on further negotiations with denominational leaders, and (3) to continue investigation as to personnel and other aspects in close collaboration with the National Council of Churches.

The development of a master plan came out of and following a background of experience with "haphazard methods" and with expressed desires on the part of denominational executives to use their church extension prerogatives and resources more intelligently through cooperative sharing and strategy. It is known that the denominational executives work more naturally and effectively through their state council than in other piecemeal ways and approaches.

An Integrated State Plan

The suggested bylaws aim "to provide, by means of study, conference, mutual advice, and concerted planning, a comprehensive strategy which shall insure for Wisconsin a well-rounded Christian ministry to the entire population according to the highest Christian standards and ideals, and which will endeavor to provide that no community is overchurched or left without adequate ministry. The department will have constant cognizance of the religious life of the State of Wisconsin with a view of counseling with denominations in all proposals for the location of new churches, the relocation of churches, the adaption of church work in changing fields, and the coordination of church work in communities and neighborhoods."

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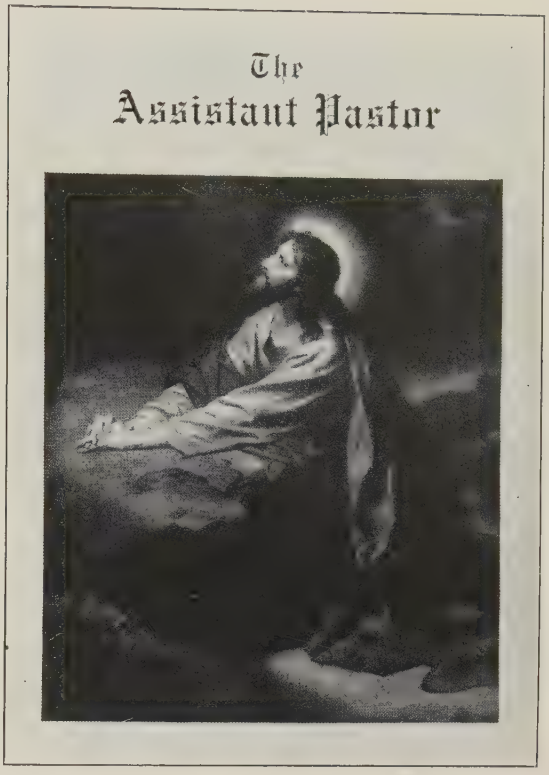

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"Procedures to be followed in assignments and allocations" are definitely spelled out in two different ways: (1) when requested to do so and (2) when studies of complete communities are made by the research office.

In studying a community before making a group of assignments under a developed plan for future needs of churches to serve a community, the research department is to provide factual material based on the study of statistical and sociological data concerning the community, the location of existing local churches, and the location of proposed focal points.

A skeleton of the master plan provides for working details as to (1) membership, (2) a research office, (3) area, (4) church spacing, (5) assignments and allocations, (6) adjustments, (7) long-range planning, and (8) adoption.

A Boost from Milwaukee

A big boost in the council's planning for the new department of research and church planning has come from the state's largest local council, The Greater Milwaukee Council of Churches, in the form of a "grass roots" resolution adopted by that council's executive board and directed to the Wisconsin Council of Churches:

> **Resolved, that with deep interest the Greater Milwaukee Council of Churches Executive Board encourages the immediate plans of the Wisconsin Council of Churches in the establishment and staffing of a Department of Research and Church Planning. . . . we feel there is an urgent necessity for a definite kind of state-wide strategy for church location and development. In the large metropolitan area of Greater Milwaukee, involving several counties, with pressing needs for church development, we are particularly cognizant of the necessity of a state council department capable of transcending geographic boundaries of contiguous cities, towns, and counties for the sake of overall planning for a larger area. Therefore, we heartily concur with the intention of the Wisconsin Council of Churches in its planning to meet this critical situation.**

Helping to set the stage for this favorable resolution was a column in the religious news section of the *Milwaukee Sentinel* in which the plan, its goals, its reasons for being, and an interview with the council executive were presented for public study.

Encouragement came from yet another source. Carl E. Steiger, president of the Board of Regents of the University of Wisconsin and a distinguished Episcopalian layman, wrote:

> **It would certainly be my recommendation that we go ahead with such a program at once. I don't see how we can get along without greater efforts in research and church planning. . . . Business is spending increasing sums for research and planning, and I think it is even more necessary for us to do it in the religious field. You can count on me to help support this.**

Many other prominent lay leaders have expressed similar support, including S. Frank Shattuck, a former president of the state council and a prominent Presbyterian layman. Erwin A. Gaumnitz, dean of the University of Wisconsin's School of Commerce and a vice-president of the state council, has been a chief leader in promoting this department.

The *Report of the Cabinet* of the Illinois Annual Conference of the Methodist Church (held on June 12, 1959, in Jacksonville, Illinois) is one of the finest statements by an official top-level leadership group that the writer has ever seen. It spells out reasons why and where a denomination should support a state council and puts special emphasis upon research and planning.

All council denominations in Wisconsin are being invited to make similar statements as to this project. Thus this one project may well advance and strengthen the whole council movement throughout Wisconsin.

Negotiations With Lutherans

In addition to the efforts made at working with local councils and council denominations, the state council has been striving to come to an agreement with the Lutherans in the National Lutheran Council. Lutherans by choice do not belong to the Wisconsin Council of Churches, and because of their doctrine consciousness they have been inclined to shy away from participation with churches of other faiths lest they compromise their beliefs. But the state council executive has been conferring with Dr. H. Conrad Hoyer, executive secretary of the National Lutheran Council division of American Missions, who in the past few months has advocated more church planning and research in cooperation with other Protestants, advising the National Lutheran Council convention in Milwaukee that "fundamental facts" about urban and rural growth and decline have little to do with doctrinal differences.

Churches on the March

Meanwhile, at its annual session in June, the Wisconsin synod of the United Presbyterian Church U.S.A., one of the council denominations, included $100,000 for buying church sites in its program for the next year. At the same time the capital funds committee reported that an additional $450,000 for church development and building aids would be needed in the next ten years.

What has been happening in Wisconsin is taking place all over the country. Population facts and figures are impressive. Our state council has been studying and evolving its plans for over two years in consultations with the best leaders in other state councils. Local churches, councils, and communities are seeing the wisdom and urgency of working through the state council as the cooperative agency of their denominations.

In addition, every effort is being made in this state which has such a predominant Lutheran majority to work out something constructive with responsible Lutheran leaders.

Against the heavy present cost of church buildings, an investment of $18,000 to $25,000 for cooperative research and a planning approach with decades and centuries in mind is a drop in the bucket; and it is more effective than a risky go-it-alone denominational plan. (end)

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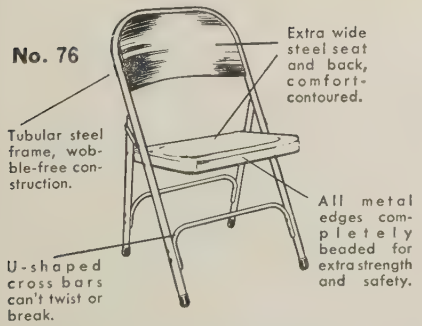

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Many and Varied Are

The Traditions of Christmas

Richard A. Cheek*

First Stage Setting

Evergreen trees five to seven feet in height lined solidly against the back wall of stage except for door entrances. Large tree in center of stage with nothing but lights (unlighted at the beginning) on it. Cord from lights should be run to receptacle to be turned on at proper time.

Second Stage Setting

Same as above but without large tree in center of stage. In the center of the stage place a manger with Mary and Joseph and shepherds around the manger. One spotlight is upon them. Ample room should be left in front of this Nativity scene for children to pass between stage curtain and scene itself. Adults should be used for Mary, Joseph, and shepherds.

Property List

1 Ax
6-12 Christmas bells
6-12 Christmas cards
1 Large Christmas card, about 3 x 4 feet
Popcorn on string for tree decorations
Paper decorations for tree
Cotton tufts for tree decoration
Modern tree decorations (balls, tinsel, etc.)
6-12 Candles
2- 6 Boughs of holly
4 Large sprigs of mistletoe
2- 6 Poinsettias
1 Large holly wreath
1 Large yule log
Christmas seals, several sheets
2 Bayberry candles
1 Christmas star
1 Electric log
1 Rubber stamp
5 Envelopes

*Minister, Heidelberg Evangelical and Reformed Church, Thomasville, North Carolina. Material for this program was taken largely from Maymie R. Krythe's book "All About Christmas," published by Harper & Brothers, and is used by special permission.

Dress

The choir (junior) is dressed in white surplices and red bows, if possible. Characters in the Nativity scene are dressed in biblical costumes. Characters in Christmas tree scene should be dressed in outdoor clothing. Remainder of characters are to be dressed in regular street clothing.

Narrators

Use at least three, to vary voices (preferably adults who can speak distinctly and loud enough to be heard with ease). The reading of the script and the timing are the two most important factors in an effective presentation.

Lighting

The use of a light dimmer to bring lights on and off gradually between scenes will greatly enhance the effectiveness of this presentation.

The Program

Prelude

Carol: "O Come, All Ye Faithful"—junior choir and congregation

Curtains should be opened just wide enough for junior choir to be seen in the center of the stage toward the front. After carol is finished, stage curtain closes, choir moves to one side of the stage, lights all go out.

NARRATOR: **Almost two thousand years ago, while shepherds were keeping watch over their flocks by night, an angelic chorus sang that glorious song of old, "Glory to God in the highest, and on earth peace, good will toward men." So began our most beloved religious festival—Christmas. Now, all over the world this day is celebrated in various ways, and under such names as *Kerst-Misse* in Holland, *Noel* in France, *Il Natale* in Italy, *Weihnachten* in Germany, and *El Natal* in Spain.**

Although in the early centuries of the Christian era the exact date of the Nativity was not known, by the third century some had been observing the event on these varying dates: January 6, February 2, March 25, April 19, May 20, and November 17. Finally, after a great deal of study and research carried on in A.D. 350, the date of December 25 was set as the most probable date of our Lord's Nativity. This date was observed for the first time in 353, and it has continued to be observed ever since.

Many, many traditions have grown up around the celebration of Christmas; and many, many countries have given us customs which we now take for granted as part and parcel of our celebration of this day.

This evening we would like to portray some of the best-known and best-loved traditions of the season. We do so in the hope that it will enrich your observance of the day on which the Savior of the world was born.

The Christmas Tree

Curtain opens. While narrator says, ". . . your observance of the day the Savior of the world was born," the choir begins to sing "O Christmas Tree! O Christmas Tree." As the last line is sung, several children dressed in outdoor apparel come onto the stage. One is carrying an ax. Two others are holding a smaller child. When they approach the tree, action portrays the preparation to sacrifice the smaller child. Then there walks onto the stage St. Wilfred (a larger child dressed in a robe). He makes motions to the group indicating that they should stop what they are about to do, and the ax is put away. Then all walk around the tree in merriment.

NARRATOR (while above actions are taking place): The custom of the Christmas tree comes to us from Germany. The German people tell the story something like this. In ancient days men worshiped the oak tree and sacrificed their sons beneath its branches. One winter night just as they were about to offer a beautiful lad, the son of their chief, good St. Wilfred came upon their group. It was the Christmas season, and he told them the story of the Christ child. So impressed were they that they stopped the action, and thus the boy's life was saved. Then taking the ax with which they were to have slain the boy, St. Wilfred cut down the giant oak tree. In its place, so tradition says, there immediately sprang up a beautiful young fir tree, tall and straight, spreading its friendly branches over the heads of the people. "No more," said the old saint, "shall ye worship the oak tree, but this shall be your sacred tree. Take it to your homes, and beneath its lighted branches sing your songs; make merry and rejoice on the birthday of the Christ child, who shall be your king. Let this tree forever be to you a symbol of love, happiness, and good will." Thus, in much the same manner that the cross, a symbol of death, became a symbol of life, so the Christmas tree, which as an oak tree had meant death, now as a fir tree meant that the Savior was born. This year, in about two-thirds of the homes in the United States, Christmas will be centered around beautifully decorated trees.

Christmas Decorations

The children exit. The same children or others re-enter in street clothes with decorations—popcorn strings, white cotton tufts, and paper ornaments. They begin decorating the tree with these things.

NARRATOR: At first, the Christmas tree decorations were quite simple—tufts of cotton, strings of popcorn and cranberries, colored paper ornaments, and candy canes.

Today, however, we have far more elaborate decorations (children begin to put on the modern-day decorations), and instead of lighting the branches with candles we now light them with beautifully colored electric light. (At this point the tree lights are turned on—gradually if a dimmer is used, at once if not.)

There is a very interesting story behind the use of tinsel on trees. One woman had trimmed her tree carefully, but during the night spiders came upon the tree and covered it with their webs. The story says that when the Christ child saw this, he knew the woman would be very unhappy the next day; therefore he turned all the webs into silver. Far from being unhappy, the woman was overjoyed the following morning at the unusual and unexpected beauty of her Christmas tree.

As the children finish decorating the tree, the choir begins singing the second stanza of "O Christmas Tree!" Then the curtain slowly closes and the children exit from the stage.

As soon as the stage is cleared of children, the choir starts to sing "Deck the Halls." The curtain slowly opens again. The stage is empty except for the big tree which remains in the center.

NARRATOR: During the sixteenth century the English poet George Wither wrote his Christmas poem containing these lines:

> So now is come our joyfulst feast;
> Let every man be jolly.
> Each room with ivy leaves is dressed;
> And every post with holly.

Today we continue to enjoy this old holiday tradition of "decking the halls." Many kinds of greens are used, and each has a story of its own.

Several children enter, carrying boughs of holly. They place them near the tree in the center and look admiringly at them.

NARRATOR: Down through the centuries holly has been one of the most popular winter decorations. There are more than three hundred different kinds of holly, and it is in almost every country in the world. In the past the belief existed that holly had mysterious powers and that if one planted it near his home it would ward off witches and protect the occupants from severe weather, thunder, and lightning.

Two children enter with holly wreaths having red berries. They hold them up before the audience, then place them on or near the tree.

NARRATOR: Some authorities say that Christ's crown of thorns was fashioned from holly leaves and that originally the berries were white. When the crown was pressed to his brow, the drops of

blood from his body turned the berries a bright red.

The children who walked on with the holly exit. Several children enter with large branches of mistletoe.

NARRATOR: Always a favorite at Christmas time is mistletoe. For many years it has been used in this country as well as across the seas. Many legends and traditions are connected with this popular green. Since we often kiss under the mistletoe, this tradition is most interesting to us. Among the Romans it was considered a symbol of peace and hope. When enemies met under it, they laid aside their weapons, kissed each other, and declared a truce until the next day.

As the narrator starts to say, "Among the Romans . . . ," two boys act as though they are about to fight. A third child places mistletoe over their heads, and they stop their actions and kiss—the kiss being the rubbing of left cheeks, then right cheeks.

NARRATOR: Other early people also observed such a custom, believing that only happiness could exist under the mistletoe where they sealed their pledges of peace and friendship with kisses. This may have been the origin of our custom of kissing under the mistletoe.

All children carrying mistletoe exit. Children carrying poinsettias enter. They stand in front of the audience for a minute, then place them around the Christmas tree.

NARRATOR: Rapidly becoming the most popular Christmas flower is the gay poinsettia, a colorful tropical plant. Many churches are decorated with this lovely plant during this season. Contrary to general belief, the red leaves are not the blossoms; rather the small yellow flowers in the center of the clusters are the blossoms.

As the narrator starts to read, "Contrary to general belief . . . ," a child holds one poinsettia over so audience can see yellow blossom in the center.

NARRATOR: The poinsettia was first discovered in 1828 in Mexico by Dr. Joel R. Poinsett. The Mexicans have a legend that when blood fell on the earth from the broken heart of a young girl, a poinsettia grew from each drop.

All children exit from the stage, leaving decorations in place. Several children enter, carrying a heavy yule log.

The Yule Log

NARRATOR: One of "Merrie England's" most enjoyable holiday customs was bringing in the massive yule log. In some cases a log from the ash tree was most highly regarded because of the legend that Mary washed and dressed the Baby Jesus for the first time by the light of an ash-wood fire.

With a large child at the front of the log, graduating downward to a small child at the other end, the children circle the stage three times; then they take the log over to an electric log, act as though they are lighting a fire, and the electric log is turned on.

NARRATOR: An old tradition was that the oldest child of the family carried one end of the log while the youngest child was on the opposite end. Three times they circled the room before placing it in the fire.

The flame of the yule log was considered symbolic of the light that came down from heaven when Christ was born. In some places the log was brought in on Christmas Eve by the servants. Tradition says that while the log burned the hired hands did not have to work. The result was, of course, that they would hunt for the largest log they could find.

Christmas Bells

All children exit. The choir sings "I Heard the Bells on Christmas Day." As they come to the last line several children enter with Christmas bells. After the choir has finished, the children line up and ring the bells. Then they place the bells on the Christmas tree.

NARRATOR: All over the world bells ring out with the glad tidings that Christ is born. From great cathedrals we may hear expensive chimes; from small country churches the ringing of a single bell proclaims the same good news.

If possible, at this point a person may play a carol on a set of bells, followed by the ringing of a single bell by a small child.

NARRATOR: Bells were probably first used by Christians about 400 A.D. In early days bells were considered almost human. This was true to such an extent that they were given names of saints and were sprinkled, anointed, and baptized at elaborate ceremonies with prominent individuals acting as sponsors.

The sound of bells at Christmas has inspired poets in various countries. Charles Wesley is said to have written his immortal "Hark! the Herald Angels Sing" after hearing chimes on Christmas morning.

All children exit. The choir sings "Joy to the World," after which many children enter with Christmas cards. One large card (3 x 4 feet) is carried to the center of the stage and is flanked on either side by an equal number of children holding standard Christmas cards.

Christmas Cards

NARRATOR: At no other time of year does the Post Office handle as many pieces of mail as at Christmas. According to Post Office figures, more than one and one-half billion Christmas cards will be mailed this year, an average of about sixty per family. The custom started in England and quickly spread around the world.

The exact origin of this custom is in doubt. Some sources say the idea started with fancy handwritten pieces sent home by schoolboys, informing parents of their progress in school and thus insuring for themselves many Christmas gifts.

At least four people claimed to have sent the first card, but most would agree that Reverend Edward Bradley sent the first one in 1844.

Whenever we take the time to choose our Christmas cards with care and love, and send them in the true Christmas spirit, they will continue to bring much joy to the world. Though this is one of the youngest of our Christmas customs, it has had a more far-reaching effect than most of the others, and through it we can show good will to a host of fellow men.

At this point a few of the children may recite the verses contained inside their Christmas cards. The large card is opened to show its message inside. All children exit. Then the choir sings "Christmas Voices" or "God Rest Ye Merry Gentlemen," after which children enter carrying large sheets of Christmas seals.

Christmas Seals

NARRATOR: One of the earliest signs of Christmas is the arrival of Christmas seals. Today in more than forty countries people buy millions of these seals, not simply to decorate their envelopes, but to help those suffering from tuberculosis. No one will ever know how many have been helped to recover from this dreadful disease through the aid furnished by the sale of Christmas seals.

At this point one child with a rubber stamp marks a stack of envelopes, then pauses thoughtfully and appears to have a great idea.

NARRATOR: This Christmas tradition was born in Denmark in 1903. It was the idea of a postal clerk named Elnar Holboell. While stamping letters and Christmas cards at the Copenhagen post office, Holboell thought of the many needy children in his country suffering from tuberculosis. Suddenly a wonderful plan occurred to him: Why not have a special Christmas stamp printed to sell for just one penny? In 1904 the first seals were printed and sold at the regular post office in Denmark.

The custom was brought to this country by Jacob Riis, a noted Danish immigrant. The first stamps were put on sale on December 7, 1907, at Wilmington, Delaware; and the first customer, so the story goes, was a ragged newsboy who put down a penny and said, "Gimme one; my sister's got it."

Though the sales began slowly and changes have since been made in the method of distribution, the buying of these seals remains one of the loveliest things we do at this season, for in so doing we are remembering others and helping to save lives that are precious to the Christ.

Christmas Candles

All children exit. The choir sings "No Candle Was There" or "Silent Night." Children enter with candles. One candle is lighted. As the children form a circle around the tree, the other candles are lighted, one from the other. After all are lit, the children circle the stage with candles in their hands.[1]

NARRATOR: From ancient times

He claims we won't need sea legs now that we

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candles have been used at winter feasts. At the Saturnalia, Romans fastened them to trees to denote the sun's return to earth. The Jews celebrated their Feast of Lights with candles for eight days to commemorate a victory for religious freedom. Christians lighted them in the catacombs. Today candles are used all over the world as Christmas decorations, and thousands of churches will be having candlelight services.

The Christians' use of candles, symbolic of Christ, the Light of the world, is said to be a combination of Roman and Hebrew customs. In 492, Candlemas Day was established as a time for blessing candles in the churches.

Two more children enter, with bayberry candles. They proceed to the center of the stage at the front and light them.

NARRATOR: Bayberry candles are often sent by friends at Christmas time as a source of good luck. Unlike regular candles, bayberry candles give off a delicate scent as they burn. There is a tradition which says that if a couple is truly in love and separated at Christmas, the scent from bayberry candles will be carried from one to the other.

In certain lands it was the habit to place candles in windows to guide the Christ child or weary travelers to shelter. Some believed that the Christ would knock at their door, disguised as a stranger, to test their hospitality. Therefore no one was turned away at Christmas time. This Christmas, in homes near and far, red or green wreaths with electric lights in the shape of candles will burn in windows, still shedding light and giving a friendly greeting to travlers on their way.

All children exit. The choir sings "We Three Kings of Orient Are." All lights go out on the stage. One star hangs from the ceiling. It may be either an electric star or one that is spotlighted.

The Stars

NARRATOR: A favorite Christmas symbol is the star, now primarily associated with the coming of the wise men. In Matthew we read, ". . . and, lo, the star, which they saw in the east, went before them,

(*turn to 3rd column this page*)

OUR COVER PICTURE

The picture on our cover for this month shows a new window which is being installed in Saint Therese of the Little Flower Roman Catholic Church, Garfield Heights, Cleveland, Ohio. The window is the creation of Winterich's, Cleveland, Ohio. It has especial interest for churches because it is a new type of window which originated in France but is now produced by several makers in the United States.

To give it a title, Winterich's calls it "faceted glass." It is made by a "faceted-glass-in-cement process." A very thick glass which furnishes the lighting medium for these windows is set in a cement frame with metal reinforcements. It is a rough process, but the result is a window of striking, symbolic beauty. Because of the materials the windows, which are approximately one inch thick, are very heavy and can stand severe storms.

A good example of these windows will soon be available in the Air Force Academy Chapel, Colorado Springs, Colorado. There are really three chapels in this development—Protestant, Roman Catholic, and Jewish. Each one will have the faceted glass windows. Winterich's will make the installation in the Jewish and Roman Catholic chapels; Judson Studios of Los Angeles, another *Church Management* advertiser, has the contract for the Protestant chapel.

The window shown on the cover is thirty-two feet high and twelve feet wide. It was designed by John F. Eilers, Jr., of the Winterich studios under the direction of Robert T. C. Miller, the architect. The term "faceted" has been selected for the name because heavy blocks of glass are faceted, or chipped, with a sharp-edged chipping hammer. Light striking the many exposed facets produces a flashing effect.

(*continued from first column this page*)

till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

In some lands, including Spain, Italy, and Russia, the people would wait until the first star appeared in the sky on Christmas Eve before beginning their celebrations.

At Christmas, when we turn our faces upward and see the stars, inevitably there comes to mind the thought

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

Christmas Carols

At this point the curtains are drawn closed. The choir comes outside the curtain and sings "There's a Song in the Air." The stage is cleared of everything except the star and the trees along the back wall. The Nativity characters take their places in the center of the stage around the manger, which is now standing where the tree had been. While this is being done, the program proceeds.

NARRATOR: Ever since the angels sang, "Glory to God in the highest, and on earth peace, good will toward men," Christians, through the use of Christmas hymns and carols, have continued to shout the glad tidings. Surely one of the finest Christmas customs is the singing of Christmas carols, and many who never sing at any other time are tempted to join in, as we hope you will in a few moments.

The vast majority of our Christmas carols have interesting stories behind them.

Probably the best-known American carol is "O Little Town of Bethlehem," by Phillips Brooks. In 1865 Brooks went to the Holy Land for a year, and on Christmas Eve he rode out to Bethlehem and saw the little town, looking much as it did the night that Christ was born. This scene made an indelible impression upon his mind; and three years later, just before Christmas, he wrote this song, "O Little Town of Bethlehem," for the boys and girls of his Sunday school to sing at their annual Christmas program.

Dr. Brooks asked his friend

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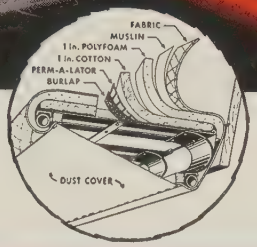

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Lewis H. Redner, the choir director and organist, to furnish a simple tune to go with his poem. The week before Christmas passed, and still Mr. Redner had not been able to write the melody he wanted for it. On Saturday night he went to bed thinking about the beautiful lines. The story goes that at midnight he suddenly awoke; a melody had finally come to him. He got up, jotted down the tune, and the next morning completed the harmony. Mr. Redner declared that it was "a gift from heaven."

Let us now join our junior choir in singing the first verse of this lovely carol.

After the carol has been sung, the narrator continues.

Although the story of "Silent Night" has been told numerous times, we shall always be thrilled by the circumstances under which it was written.

On December 24, 1818, the organ of St. Nicola's Church at Oberndorf, Austria, failed to function. Thereupon Father Joseph Mohr, the assistant priest, decided to write a new hymn, hoping that Franz Gruber, the organist would set it to music. Within hours of the Christmas Eve service it was finished. It was written for two voices and a guitar. Tradition has it that Father Mohr sang the lead tenor while Gruber sang bass and played the instrument.

Let us now join our junior choir in singing the first verse of this lovely carol, which is probably the best known and best loved of all the Christmas carols.

After the carol has been sung, the junior choir enters through the stage curtains and goes to its original position on the stage.

NARRATOR: Though everything presented here this evening is part and parcel of Christmas in the past and present, there is yet a more wonderful story behind it all.

During the Middle Ages very few people could read. This worried a monk later called St. Francis of Assisi, for he wanted so much to show his followers that Christ too came from humble beginnings. The desire to help his hearers understand sacred truths became something of a consuming passion with St. Francis, and one day when he saw some shepherds sleeping in the fields near Greccio he got the inspiration for depicting the coming of the Savior in a way that all could understand—the now widely used Nativity scene.

From that day to this, inside churches, outside churches, in homes, and everywhere, we can see this marvelous scene portrayed. No matter how often we see it, the sight always causes us to be filled with new devotion and love for the Savior of the world.

The Creche

While the choir sings "Away in a a Manger," the stage curtain opens slowly to reveal the Nativity scene. After the carol has been sung, each child walks onto the stage (either up the steps at the front or through the stage entrance) and in turn places an envelope with an offering on the floor in front of manger. As this is being done, the narrator reads the Christmas story from Luke 2:1-20. All of the children remain on the stage, gathered around the manger. When all have given their gifts, the stage curtain is slowly closed and a benediction is pronounced.

(end)

[1]Some states prohibit the use of lighted candles in public places. As a safety precaution it is suggested that electric candles be substituted.

The Peace of Christmas

Edwin C. Munson*

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14

So charming and satisfying are the superficial aspects of Christmas that many are apt to stop there and thus miss the deeper truths and satisfactions of this blessed season. We thrill to the tuneful harmony of our Christmas music. We love the light in children's eyes as they unwrap long wished for presents. We enjoy the taste of Christmas delicacies, the shimmering beauty of the Christmas trees, the soft glow of candlelight, the fragrant smell of Christmas greenery. No time in all the year is so laden with beauty and romance and joy. However, Christmas will never fulfill its divine purpose in our lives unless we get down to the basic facts of that first Christmas and, like Mary, ponder all these things in our hearts. It would require many sermons to speak of the rich significance of Christmas with any degree of adequacy. We can touch upon only a few aspects of Christmas at this time.

Since the terrible carnage of World War II and with the awful prospects of World War III if it should ever break out, there are few words in the whole Christmas story that stir the hearts of men and women like the words "peace on earth." The very idea of peace, however, opens up various avenues of thought.

The Peace of Nature

The whole message of Christmas came out of a peaceful pastoral setting. Shepherds were quietly watching their sheep on Judean hills while silent stars moved slowly across the dome of the night sky. In the crowded inn and in guest-filled homes of Bethlehem people were asleep. In the stable connected with the khan of Bethlehem cattle and donkeys dozed. All nature was at peace.

Some of our Christmas hymns have caught the peaceful atmosphere of that first Christmas and convey it in sublime poetry. Edmund Hamilton Sears describes it in this fashion:

*Minister, St. John's Lutheran Church, Rock Island, Illinois. From the book "Through the Year with Christ" published by Augustana Book Concern. Used by special permission.

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches forth
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

In another of his Christmas hymns Sears says:

The world in solemn stillness lay.

The famous Christmas hymn of Joseph Mohr also breathes the peaceful atmosphere which is invariably associated with that first Christmas night:

Silent night, holy night,
All is calm, all is bright,
Round yon Virgin Mother and Child,
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

In another Christmas hymn Phillips Brooks describes the event in this way:

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.

Later in the same hymn we have these words:

How silently, how silently,
The wondrous gift is given.

Many of us feel that Christmas is ideal when the air is clear and calm and when newly fallen snow muffles the sound of the world's traffic. Such peace in nature is restful. It is a restoring influence. Most of us would agree that there is a harmonious relationship between Christmas and our celebration of it when nature itself affords a peaceful setting and atmosphere for our Christmas observance.

The Peace of Rome

We must not overlook another aspect of the peace which prevailed that first Christmas. It was the so-called *pax Romana,* the peace of Rome. Throughout the great Roman Empire there was peace, but it was a forced peace, an unnatural peace. The legionaries of the Empire were stationed in Europe, northern Africa, and western Asia to keep the people cowed and orderly. No one dared to question Rome's right to rule. Even the proud Jews were at that very time wending their way to their ancestral towns to be registered for heavier taxes. Such was the peace that the world had nineteen centuries ago.

Some people are satisfied with a peace like that. They are willing to pay unjust taxes, to be blind to abuses, and

to allow the authorities to gorge themselves on power if only they can have peace. They do not think that it is too great a price to pay for peace, for in all too many instances they have known the awful price of war. Nevertheless there is something wanting in that kind of peace.

The peace that prevails throughout our world tonight is somewhat similar to that which prevailed throughout the Roman world on that first Christmas night. It is a peace that has been secured by force. It is being maintained largely by force, and the longer it is maintained in that fashion the stronger become the discontent and unrest and hatred rankling in the breasts of those who have been placed under some other nation's domination. We think especially of East Germany, Hungary, and those Baltic provinces under the control of Russia. There are other nations where the people do not rule themselves. That is the case in China; some strong clique within the nation has secured control. It is the verdict of history that discontent will eventually breed rebellion, and rebellions within nations can be as disastrous as wars between nations.

Where a precarious peace is imposed by strong men or strong nations, there is more to be feared than mere uprisings. It is possible that those who rule will become suspicious of one another and seek to oust each other from influence and power.

A peace secured by force exists over large areas of the world tonight, but anyone acquainted with the situation knows that there are enough tensions, suspicions, jealousies, and injustices to constitute sufficient dynamite for another great explosion. It may be questioned whether "peace" is the right word for the situation we are in at present, for peace ought to be wrought of such fine fibers as hope, justice, liberty, and good will.

The Peace of Christ

When the angel choir sang to awe-stricken shepherds, the anthem expressed two thoughts: glory to God and peace to men in whom he is well pleased.

We often misinterpret the angel song because an ancient English version of the Bible makes it seem that peace and good will are given to men gratuitously —that is, in spite of themselves. Later translations come closer to the original and true meaning by such renderings as

(*turn to page 26*)

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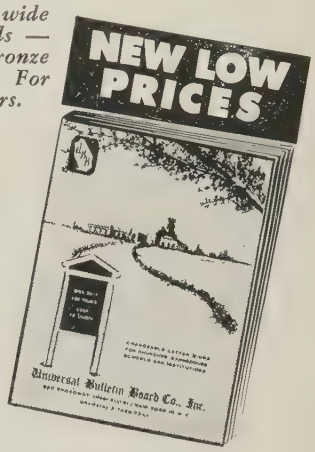

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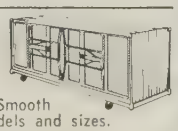

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Moments

Agnes C. Montgomery

On a wall in the Senate chambers of the capitol building in Harrisburg, Pennsylvania, are inscribed these words:

> **And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, . . . and the leaves of the tree were for the healing of the nations.**

To find such a passage on a wall in the halls of justice is to realize again that the dreams of a better world never die. They live because through centuries of civilization mankind has not been able to achieve its goal. Visions of a perfect world, therefore, yield ground to nostalgic dreams of heaven.

What is this imperishable dream of heaven? Where does it come from and why? Currently the consensus of opinion is that heaven is a state of being. If it is, isn't it primarily a state of being aware, definitely aware, that there is an interplay of emotions between mankind and Something out beyond? Angels, according to the Bible, are not earth people who have gained status through merit, but are a separate species, peculiar unto themselves. It is my fervent belief that interplay between men and angels does exist, and that there are times when angels all unseen visit the earth, not only on errands of mercy but to participate in those exalted moments of our experience which are too sacred and profound for expression.

In these "aware" moments it is as though a pure river of water, clear as crystal, proceeds from the throne of God into the clouded water of our lives. As though the icy depths of the Arctic Ocean there flows a stream of warm, sweet water which luckless vessels seek in order to de-ice themselves and replenish their water supply, so also there exists a life stream which runs through all creation, not only creations of this world—animals, reptiles, birds, insects, rocks, flowers, and trees—but stars, planets, universes, cosmic realities beyond our present power of comprehension. This pure river of water of life has no set course and is as mysterious in pattern as it is in rhythm; yet somehow, momentarily, now and again we capture or are captured by it. Once experienced, we know unerringly that these jetting fragments of time are the whole for which the part was made. All the mundane, treadmill hours of life are meaningful only because of these moments. Occasionally we hear someone confess, "I feel it has been worth living all my life just to be alive at this moment."

SCENE FROM "THE STAR OF BETHLEHEM"
Cathedral Films

God-Aware Moments

Such moments actually are within our reach almost anywhere and at any time. They surround us, but we must have our antenna up to catch them. Of course they vary in color, intensity, and dramatic effect according to our sensitivity and temperament. They come upon us by surprise and are gone like echoes of finished music, leaving trails of melody in our subconscious.

Only once or twice in a lifetime do we experience one of these soul-shaking moments. Perhaps by a seeming miracle we escape accidental death. We are made aware that we have successfully passed the turning point in some nearly fatal illness. A proposal made in anticipation of rejection is accepted gladly. A beloved child lost for torturous hours is safely restored to our arms.

In the small of the night I have seen the effect of these God-aware moments. I've seen them in hospital corridors where dread and fear stalked back and forth, then were vanquished by a doctor's voice; and at gravesides where grief might have finished death's work.

But the moments of contact are not always so stupendous. There are greater and lesser degrees of experience. Some are as light as the lilt of a lilac bush scenting the April rain. Sometimes mists from the mysterious river waft across church altars where little children are being offered up for blessing or where brides tremble at the forces of love engulfing them.

You are alone and lonely in a far-off

*Mrs. F. W. Montgomery, who resides in Sunbury, Pennsylvania, is the wife of a Methodist minister.

land; strange customs, sounds, and scenes surround you. Then suddenly, rounding a corner, you see your country's flag against an alien sky. Pins and needles prick your spine!

You are strolling along a crowded city street—New York, Chicago, any city. A face passes you in the crowd. There comes to your mind that old English quatrain:

There was a lady, sweet and kind,
Never face so pleased my mind,
I did but see her passing by,
Yet I shall love her until I die.

One face in a thousand. And there grows within you a certain nostalgia for the sight of another face, a face never seen yet long familiar. What did his face look like?

Comes Christmas

It is Christmas Eve. Your work is only half completed. There's this to be done yet and that, and it's beginning to get late. Hurry! Hurry! The doorbell rings. It seems the whole family has rushed to answer. You stand on the threshold together laughing at your haste. Then, glancing out, you see a troupe of youngsters with a few adults in the background. You fling the door open. The night is utterly beautiful, all frosted trees, glistening snow, twinkling stars, and rosy-cheeked children. It is very still out there on the sidewalk under the trees, very still in your hearts on the threshold. Someone with a little flutelike instrument gives the key, and they begin to sing. They sing the old beloved songs of Christmas: "O Little Town of Bethlehem," "Away in a Manger," "Silent Night, Holy Night." Your throat tightens strangely, your lips move awkwardly, tears sting your eyes. It isn't hard at all to believe that "there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night, when suddenly an angel . . . ."

Angels like summer weather, too, and leave all sorts of little tokens lying around to tell you they were there. It is one of those long-awaited summery days in spring. Mothers are out for walks with their baby carriages, birds build busily, children romp and play. Everybody is happy. But for some private, or perhaps for no good reason whatsoever, your heart is sad. You decide to go to the woods and the open fields. There you shuffle along, head down, eyes blind, thinking of the miseries of life. Why are we here? Are we not prisoners of a life we never asked for, serving out a sentence we do not understand? What's the use of it?

Vaguely you become aware of a trace of scent somewhere, a perfume on the air against your cheek. Glancing up, you see a hawthorn tree in full bridal immaculacy. Like a patch of fallen sky, great beds of bluebells lie among new green ferns just unfolding their baby fists. There's a flash of russet brown, another of scarlet, and before the cardinals have set a dogwood bough on fire, "you're with it" again. The old sweet river of water of life catches you in its flow, and off you go in an angel's tow.

As with the flag, the face in the crowd, the carolers on Christmas Eve, the woods in spring, in everything within, throughout, and round about us all—the human race and outer space—there is that mysterious stream, that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb . . . for the healing of the nations."

I had my own "moment" most recently at Buckhill Falls, Pennsylvania, at the jurisdictional meeting of the Woman's Society of Christian Service.

It was the last night. A little play was presented. It was not too clever, nor was

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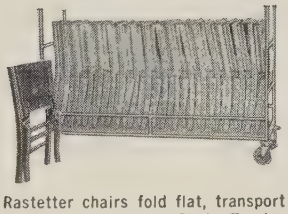

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it presented with much finesse. But it heart-warmingly portrayed a carful of W.S.C.S. officers getting lost on their return trip home and running into some of the basic problems of our day.

In a capsule we saw the ignorance, disease, poverty, loneliness, and misery of life. We were made to understand the enormity of people's need. When it was over I had a sense of hopelessness. The problems were too old, too big. What could a handful of workers do?

Then, two by two, women from the audience began to go forward. Straight up to the platform's great white cross they went and made pledges. "New York Conference pledges $110,000," said a sturdy New England voice. "West Virginia wants to pledge $114,000." The drawling voice was soft yet full of purpose. Pair after pair went up: fat ones, thin ones, a young one and an old one, black and white, sturdy and not so sturdy. And there was that in the set of their shoulders and in their eyes which said, "Maybe not one by one, but all together we can lick this thing. We care; we'll do something."

And as we knelt together and prayed, I felt something go by me like winnowing wings.

(end)

THE PEACE OF CHRISTMAS

(*continued from page 23*)

these: "on earth peace among men in whom he finds pleasure" (Twentieth Century); "peace on earth for men whom he favors" (Moffatt); "on earth peace among men in whom he is well pleased" (Weymouth and American Standard). These more accurate translations may not be so easily set to music or poetry as the older but inaccurate translation, "peace on earth, good will to men," but they do reveal the secret to genuine peace. The angelic anthem tells us that peace will come only when men please God by faith and obedience. Again and again in Scripture we find the expression of divine displeasure toward men: "I have no pleasure in them." As we read such expressions we learn that the reason for God's displeasure is man's pride, selfishness, materialism, unbelief. In other words, if God is to be well pleased with men, they must be men of love, faith, generosity. The Christmas epistle in the ninth chapter of Isaiah affirms that the Messiah's kingdom will be established and upheld by justice and righteousness. Until we allow God to nurture those qualities in our hearts we shall not possess true peace.

The prophet Zechariah said of the Messiah: "He shall speak peace unto the nations." (9:10) Before our Lord's departure from this life, he said to his disciples: "My peace I give to you, not as the world gives do I give to you." What kind of peace was that peace of Christ? It was the peace that trusts in God rather than in guns, that puts its hope in the cross rather than in the old double cross. It was the peace of sins forgiven by the blood of Christ rather than sins avenged by spilling more blood. It was the peace of a life dedicated to God rather than life lived for self.

Only by the spirit and grace of Jesus Christ, the Prince of Peace, can true peace come into the lives of men; but peace will not be established upon this earth unless and until Christ's peace is first established in the hearts of men. No matter how many peace treaties are signed, no matter how much organization for peace is set up, no matter how strong a defense we establish, frictions will soon develop and peace will evade us if pride and greed and prejudice continue to fill men's hearts and determine their actions.

The peace of Christ will come only to those who accept the Prince of Peace. All such are men in whom God is well pleased. What will the final issue be? Is the promise of peace a goal that will always elude us? As Christians we are pilgrims of faith and children of hope. We treasure the prophet's dream of the time when men shall beat their swords into ploughshares and their spears into pruning hooks, when nation shall not lift up sword against nation, and when the peoples of the world shall not learn war any more. We hope for the day when weapons and materials of war will be converted to instruments of peace and the garments of war be good for nothing but the bonfire. We believe that the zeal of the Lord of hosts will yet work a miracle in the hearts and minds of men so that they may turn to the Light which all the world's darkness cannot extinguish, the Light which is Christ, the Light of the world.

We share the faith which Longfellow expressed during the dark days of the war between the states:

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

(*continued on next page*)

The Spirit of Christmas

Lucile C. Ruff*

The snow was crunchy under my feet as I walked down Briarwood Lane toward the Tunby house. It was Christmas Eve—one of those you dream about but seldom see. The snow fell softly from an overburdened sky, covering the earth's scars with a fresh coat of paint.

As I approached the house I thought perhaps I had made a mistake. Jack hadn't mentioned anything about a party.

"Come over tonight and help us trim the tree," he had said.

The huge old-fashioned house was brightly lighted, and as I turned into the walk I could hear the familiar strains of Christmas carols. Eight children could account for a fairly loud chorus, but this sounded more like eighteen.

As an only child, lanky and self-conscious, I envied boys from large families. They always knew what to do and say at the right time. I hesitated on the front porch. Should I turn around and go home? I was lonely and the singing sounded warm and inviting, so I timidly rang the bell.

"Come on in," someone shouted between the *Adeste* and the *Fidelis*. "The door's open."

I found myself in a vestibule and almost stumbled over a pile of dripping boots. I made my contribution and entered the living room. The carolers, I noted, numbered about a dozen of various ages and sizes, with Dad Tunby doing the directing. There were several "hi's" from the group around the piano, and someone pointed out the coat closet which stood slightly ajar because of the bulge from within.

On the far side of the room was a huge tree in the process of being decorated by another group of four or five boys and girls. "Hey, Slim, anchor this light for me, will you? I can't quite reach it," called one of the girls when I had barely shed my coat.

No time to be self-conscious. I found myself in the tree trimming business, enjoying the good-natured haggling and bossing that went with it. Jack, it developed, was out doing some last-minute shopping and would be back later. I couldn't separate the Tunbys from their friends, but it didn't really matter as everyone seemed equally at home.

Christmas in an apartment was never like this, I thought. The extent of my tree trimming had been hanging a few baubles and a string of colored lights on a two-foot tree. All of this nonchalant festivity was meat for my starving soul.

From my perch on the stepladder I could see into the dining room. In one corner a group of small fry was busily eating and stringing colored popcorn. Across the room a girl was having her hair put up in curls, both operator and "customer" joining in the singing occasionally when their mouths weren't full of pins or idle chatter. An outsize table laden with Christmas goodies and soft drinks occupied the center of the room.

(*turn to next page*)

*Denver, Colorado.

THE PEACE OF CHRISTMAS

(*continued from page 26*)

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."
Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."
Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!

(end)

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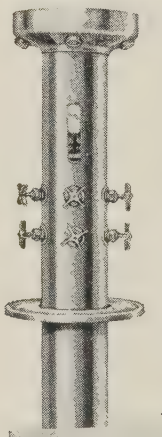

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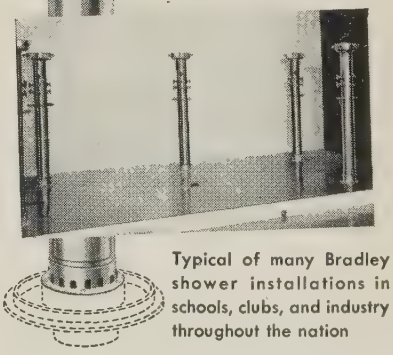

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Bradley

Boys and girls came and went during the course of the evening. Many of them brought gifts for Notchie, the housekeeper, whom they teased and petted and wheedled and loved, but whose word was law. She was a birdlike, wiry little woman with a wonderful sense of humor and the ability of a general for organization. I learned later that Mrs. Tunby had passed away when the youngest child was born. Linda was now six.

For all the informality, this tree trimming was a serious business with the Tunbys and their friends. Several strings of lights and at least a hundred variously shaped ornaments had to be spaced evenly. The tinsel was put on each and every limb piece by piece. White cotton sprinkled with artificial snow was placed in a wide area around the base of the tree where a replica of the Nativity scene was set up by the younger children. This was their special privilege. A low white picket fence surrounded the area to complete the picture.

It was close to midnight before our task was accomplished. Stockings had been hung, and sleepy little ones had been tucked into bed. The lights from the tree made a peaceful glow, and we talked in whispers as the last of us made ready for our reluctant departure.

This was the "spirit of Christmas" as I discovered it in my youth, and it has lived warmly within me through the passing years.

(end)

SING CHRISTMAS PEACE

Above rough voices of the world,
In heavenly space, with notes star-pearled
We hear the angel song.
Amid hate action, set for war,
We see again the Bethl'm star,
And know God's love is strong.

For long ago salvation's dream
Was set to music's starry theme
Of "Peace, good will to men."
Again men's hearts wake to remember,
And kindle love from star-glow ember,
To sing of "Peace" again.

Perry L. Huffaker
West Milton, Ohio

A Candlelight Carol Service

Everywhere, Everywhere--Christmas*

After the tower chimes have been played and the organ prelude has brought a reverent hush to the sanctuary, the lights having been gradually darkened, then shall be heard the voice of the

NARRATOR:

And the people—people everywhere, everywhere—who sat in darkness—for it was very dark—saw a great light.

And the light shineth in the darkness, but all the darkness in the world could not put out that one true Light which lighteth every man that cometh into the world—even you, even me.

The procession of candle-bearing choirs shall enter the dark sanctuary and take their places, making light enough for the

Invocation:

O Lord, at this holy season of the year,
"Let every heart keep its secret within,
Christ's pity for sorrow, Christ's pity for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light."
Let Christmas be everywhere, with us tonight. Amen.

All will then be seated. The candles extinguished, the sanctuary again will be in darkness. The first choir will come out during the following reading by the

NARRATOR:

And there were—in that eastern land—shepherds and Magi, the lowly and the wise. And suddenly the glory of the Lord shone round about them, and they saw a star—no, not just a star—they saw His Star in the East; and when they saw the star—His Star—they rejoiced with exceeding great joy, for His Star, that Star in the East, was the gleaming star which paused o'er Bethlehem town. Star in the East, what has thou seen of Christmas in the East?

Then shall the first choir, robed in a distinctive color, be discovered by a soft spotlight, and they will say together:

Cold night—
Starlight—
A rough-hewn manger—
A small and blessed Stranger.

Thus was Jesus born, unknown to those
Who milled about the crowded town,
But came the sages clad in richest clothes,
And shepherds poor before the Babe knelt down.

Angel choirs in tuneful beauty singing—
A stable rude, a Child within
And travelers from afar, Him homage bringing,
So Christmas came. May carols now begin!

Whereupon the choir will sing the first group of four carols, the lights having become gradually bright in the chancel and bright enough in the sanctuary for reading.

When all is hushed, the lights will go down once more, and while the next choir takes its place, again in the darkness will be heard the voice of the

NARRATOR:

"Christmas where snow peaks stand solemn and white." How came Christmas to leave the East? Even in His lifetime the Lord who came at Christmas walked northward through Samaria to Galilee.

***As used in the San Marino Community Church, San Marino, California. Frederick W. Cropp, minister.**

His disciples too carried Christmas toward the North, through Greece and Europe and England and Scandinavia, until tonight as the compass points toward the polar star, along its course are temples, cathedrals, rude chapels, and rough-hewn halls—and they are all alight and warm within, because once and long ago a Child was born beneath a Star in the East, a brilliant star which guided shepherds to the stable cold.

Star in the East, what knowest thou of Christmas in the North?

Again the light will fall on the second choir, robed resplendently in another color, and they will say into the darkness:

White snow—
Candles' glow—
Bright carols in the morning—
Each heart with joy adorning.

'Cross the lands of pine and birches
Echo hymns of joy and praise
In chapels small and mighty churches
As the faithful, voices raise.

But still there are those down-trod millions
Who, from hovels in the sod,
Stand enraptured as they lift their hearts
And catch a glimpse of God.

The lights will again become bright in the chancel and sufficiently bright in the sanctuary for reading, and the second group of anthems will be sung.

When the lights have gradually gone out again, the third choir will enter; then will come the voice of the

NARRATOR:

"Christmas in lands of the palm tree and vine." If Christmas is everywhere, it is surely in the South toward which our Lord was taken as a baby—south where the pyramids stand in the desert sand and where the great river flows out of the dense and tangled jungles—jungles where lived in darkness so black it could be felt, a people destined to be among the first to see the star, to hear the story, and to know in their thatched villages the glory which is Christmas everywhere.

So Christmas came to Africa eighteen centuries ago, and so the star went before Columbus and the conquistadors who went into Mexico and that other America which we call South America.

Star in the East—wondrous star which lighted the way of the sages of old—what sayest thou of Christmas in the South?

Here revealed by a spot of light shall be a third choir in colored robes who will say:

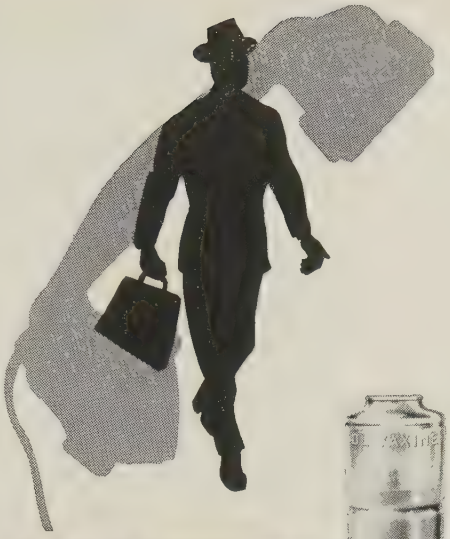
Setting sun—
Toiling done—
Rhythmic carols 'cross the sands—
Christmas Eve in southern lands.

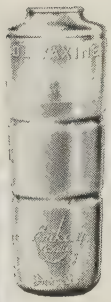
And on the slopes that seem to jut
Among the stars, the cactus thorn
Yields to the lattice of the hut
And the steep ribboned fields of corn.

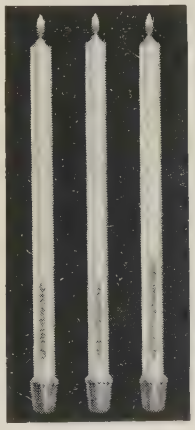
And there—as once in Bethlehem,
Where the quiet starlight gleams and falls,
Behold, a flower from Love's own stem
Born 'mid the simple animals.

While the lights come on as before,

(*turn to page 34*)







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Audio-Visuals for Christmas

Church Management plans to give reviews of new material in the field of audio-visual aids in three issues during the year. They will appear in the February-Lenten-Easter issue, the July-Directory issue, and the November-Christmas issue. Lack of a suitable projection room and equipment makes it impossible for us to review motion picture films, but filmstrips, silent and sound, will be reviewed as they are sent to us from the distributors. Religious recordings will also be given recognition.

The filmstrip with recorded sound is more and more becoming the work horse of the church in this field. Motion pictures, of course, will continue to be used, but we anticipate that the filmstrip will become the mainstay of the church projection program.

FROM FAMILY FILMS

The offering from Family Films is both plentiful in number and high in quality. Many of the filmstrips are from photographs, and they are unsurpassed in color reproductions. Others are from drawings. The recordings usually carry instructions for presentation, and all provide for the 30/50 automatic frame changing. To present the various soundstrips intelligently, they have been divided into two classes. The first contains the films which are specifically Christmas in topic; the second presents those in which Christmas is incidental.

First, the Christmas filmstrips. Let's take a kit of four filmstrips with two double-faced seven-inch records for children of the kindergarten age. These colored filmstrips made from artist's drawings are entitled (1) *Jesus Is Born,* (2) *The Shepherds' Visit,* (3) *The Wise Men Bring Gifts,* and (4) *Growing Up in Nazareth.* Each of the films offers twenty to twenty-five frames. The scripts have been written by Paul R. Kidd, the illustrations are by Mathilda Keller, and the voice is that of Louise Arthur. The kit, including the strips and records with manuals, sells for $19.50.

Stories About Our Christmas Traditions has fifty-seven frames in color and a twelve-inch recording. It is good for all ages. The slides are made from the drawings of an artist who has skillfully used Christmas card techniques for an unusual and pleasant effect. This filmstrip gives the stories of Christmas trees, mistletoe, poinsettias, Christmas gifts, Santa Claus, etc. The text was written by Helen McKee; the illustrations were supplied by Kinney-Adequist Productions. The narration is by Jack Moyles. The price of the filmstrip, manual, and recording is $10.00.

A companion filmstrip is entitled *Stories About Our Christmas Carols.* The author, illustrators, and narrator are the same as for the strip just mentioned above. This has one feature which the other could not offer. The words of several of the carols are projected on the screen as the audience joins with the invisible voice in singing the verses. This too is good for all ages. The kit (filmstrip and twelve-inch record with manual) sells for $10.00.

The Christmas Riddle is a children's story about a little girl who tried to discover what the gift was which cost nothing but would give joy to the receiver and probably would be returned to the sender. It is a pleasant family story for both children and adults, made from posed photographs. There are thirty-five frames and a twelve-inch recording. Paul R. Kidd is the author, the photographs were made by Cliff King, and Colleen Collins is the narrator. The filmstrip and recording, with manual, sell for $10.00.

* * *

Our second classification covers filmstrips which have Christmas material in them, but the message is larger than that of Christmas. The first one we discuss is a kit entitled *Where Jesus Lived.* It offers two filmstrips: (1) *Where Jesus Was born* and (2) *Where Jesus Worked.* In these slides we find some of the most beautiful photography of the Holy Land this reviewer has ever seen. The narration was planned for the primary years. *Where Jesus Was Born* offers twenty-five frames; *Where Jesus Worked* has eighteen. The narration was

FROM "HOLY NIGHT"
Cathedral Films

written and the photographs were taken by Donald R. Lantz; the narrator is Marvin Miller. The price of the kit, which includes both films and one seven-inch double-faced record, is $11.00.

The last kit to be mentioned is one which this reviewer feels is a de luxe production; it has lasting value. It consists of four filmstrips made in color from photographs. They are entitled *Land of Jesus' Birth, Land of Jesus' Boyhood, Land of Jesus' Early Ministry,* and *Land of Jesus' Later Ministry.* You can't classify these for age groups. The photographs by Donald R. Lantz are splendid; the narration is good.

CHRISTMAS OFFERINGS OF CATHEDRAL FILMS

Now located in its new building in Burbank, California, Cathedral Films continues to release splendid material for churches. For the Christmas season of 1959 it has brought together five soundstrips in color, all with Christmas themes.

Two of these filmstrips are for children. One is *Christopher Mouse,* a cartoon which tells of the adventures of Christopher Mouse (perhaps related to Mickey), who is so moved by the birth of the child Jesus that he gives up the straw from his own bed to make the Christ child comfortable. The story is by William Hanna, and production was under the supervision of James K. Friedrich. The seventy-five frame film with manual sells for $10.00; 33 1/3 rpm record, $2.50.

The second filmstrip for children is *When the Littlest Camel Knelt.* James K. Friedrich adapted it from the original story by Mary Gibson Whitlock. It is concerned with a baby camel who volunteered to go with the older beasts selected by the three wise men. He is a cute little animal and will be loved by the children. At the end they find the stable and the baby camel kneels before the babe. Forty-five frames with manual, $10.00; 33 1/3 rpm record, $3.00.

For general use—for children and adults—there are three filmstrips, each of which tells the Bible story of Christmas. *Christmastide* takes its story from the Gospels of Luke and Matthew. The two stories are presented separately; they are not integrated. The slides are made from water-color paintings. The writer is Jules Maitland; the producer, James K. Friedrich. Forty frames with manual and record, $10.00.

Holy Night starts with the prophecy of Isaiah, then the announcement to Mary, and continues through the Christmas story. Arthur Horman is the writer; James K. Friedrich, the producer. The slides are made from posed photographs in full color. Forty-three frames with manual, $6.50; 33 1/3 rpm record, $2.50.

The Christmas Story was written by James Maitland and produced by James K. Friedrich. The slides are made from posed photographs in full color. Forty-two frames with manual, $6.50; 33 1/3 rpm record, $2.50.

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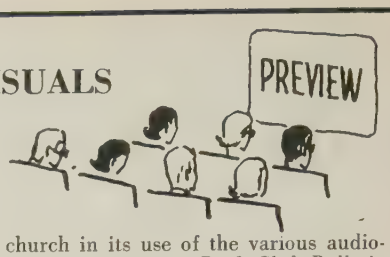

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Each of the three records produced for general use has a narration for the general audience on one side, a narration for children on the other.

These five filmstrips together with the records are offered in a beautiful gift box for $48.15.

MOTION PICTURES

Child of Bethlehem may well head the list of 16mm films. It has proven to be very popular, and more than 4,000 prints have been made. It plays for 22 minutes. Rental during December, $10.00 per day; other seasons, $7.00.

Star of Bethlehem and *The Candlemaker,* one a Christmas story, the other a film on Christian stewardship, have been put on the same reel. These are cartoon animations. Together they play 26 minutes.

Holy Night, a beautiful new film and perhaps the most expensive one ever made in 16mm, offers a splendid value. Rental value for color is $13.00 per day; for black and white, $9.00.

FROM SOCIETY FOR VISUAL EDUCATION

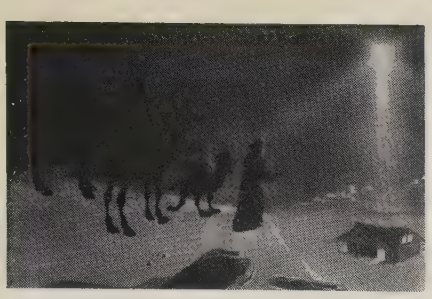
We have received from the Society for Visual Education one filmstrip for Thanksgiving and two for Christmas. The one for Thanksgiving is entitled *Mary's Pilgrim Thanksgiving.* This is a colored cartoon filmstrip planned for children between the ages of eight and eleven. It is the story of a little Pilgrim girl lost in the woods who was rescued by Indians on their way to the Pilgrims' thanksgiving service. Neither manual nor recording is necessary as the captions under the pictures tell the whole story. Excellent. Thirty-four frames, $6.00.

The second filmstrip is entitled *Barbara's Happy Christmas.* This is a unique presentation. It is the story of Barbara, a little girl in a home for children, who is invited to the Allens for Christmas. A note of reality is given to the picture through the use of the Uhlich Home for Children in Chicago for the photographs. The lesson of the film is obvious. It suggests without any preaching that Christian people should show an interest in the children in these homes and perhaps learn a method of Christian service. The author of the story is Theresa Beaumont. Dorothy Reed is the photographer; Maurice Copeland, the narrator; Venida Jones, the organist. It is suitable for children ten years old and up and all adults. Forty-three frames in color with 33 1/3 rpm recording and guide, $8.50.

How We Got Our Christmas Customs is a splendid presentation of the origin of Christmas customs. It gives the story of the Christmas tree, Christmas carols, the origin of the creche, pictures in windows, Christmas foods, Christmas gifts and cards, Santa Claus, and Christmas worship. The film will be enjoyed by both children and adults. The factual presentation should interest schools and church groups as well as individual families. The author is Richard R. Dolezal; the artist, Harry J. Blemenfeld; the narrator, Maurice D. Copeland; the organist, Venida Jones. Forty frames with 33 1/3 rpm recording and guide, $10.00.

BUILDING A BETTER SUNDAY SCHOOL

From Moody Filmstrips of Los Angeles, California, comes a set of four filmstrips with recordings on ways to improve your Sunday school. The first



"The Littlest Camel"
Cathedral Films

one deals with the organization of the school; the second is concerned with the development of the leader; the third has for its theme the planning of the program; the fourth gives ideas for expansion and evangelism. Fifty to sixty frames are used in each of the four filmstrips. The series has been produced under the direction of Harold E. Garner, director of the Christian Education course at Moody Bible Institute.

The showing of these filmstrips to any group would be a most pleasant way to explain the possibilities of a strong Sunday school in the local church. The methods described for securing leaders and members and the development of workers proved through practice to be sound. While the pictures are concerned largely with smaller churches, the methods are suitable for any school.

Both sides of two records are used. They have been equipped for automatic changing of the frames. The price for the four filmstrips and the two double-faced records is $24.00. The films should interest city and country Sunday school organizations that are seeking to strengthen their schools.

FOR LITTLE CHILDREN

Church-Craft, Inc., of St. Louis offers a twenty-seven frame filmstrip of the Christmas story definitely arranged for little children between the ages of four and eight years. There are two narrations provided, both in the manual and on the record. One is for ages four and five; the other is graded for those six, seven, and eight years old. The artist for the pictures is William Burnett; the narrator, Rose Forbs. Marie T. Cunningham and Eunice N. Schmidt were consultants on the production. This is splendid for classwork in church schools, but it is also most appealing for family circles. The kit, which includes the manual, the filmstrip, and a 33 1/3 rpm record, sells for $8.00.

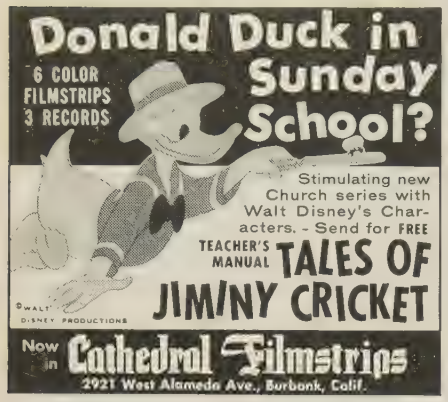
THE OLD TESTAMENT STORY

Concordia Films, which is the film distributing agency for the Missouri Synod Lutheran Church, is offering fourteen filmstrips on great personalities of the Old Testament. Since the production of the great film "Martin Luther," this house has been recognized as the leader among denominations in the audio-visual field. These filmstrips uphold that distinction.

The subjects are divided into four parts. Part I offers four filmstrips with twelve-inch, 33 1/3 rpm records for the sound. The subjects are Abraham, Jacob, Joseph the Young Man, and Joseph the Ruler. Part II has three filmstrips. The subjects are Gideon, Ruth, and Samuel. Part III with three filmstrips gives us the stories of Moses Called by God, Moses Leader of God's People, and Joshua. Part IV with four filmstrips offers David, David the King, Solomon, and Elijah.

These films are all in color. They have been carefully edited, and incidents involving moral situations have been removed so that they are suitable for children. The records carry a narration for children on one side and a devotional narrative for adults on the other.

The parts with three filmstrips, including the records and manual, are priced at $21.50; the parts with four



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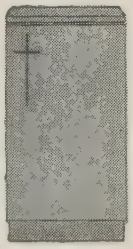

"King David"
Concordia Films

studies, $28.50. The entire series with fourteen filmstrips, fourteen records, and fourteen manuals may be purchased for $97.50. If one wishes to purchase the filmstrips with the manuals but without the records, the price is $67.50.

HERALDS OF PROTESTANTISM

Sketchbook on Greatness, a filmstrip in color containing sixty-five frames. Released by the Pilgrim Press, Boston, Massachusetts, and the Christian Education Press, Philadelphia, Pennsylvania. With manual, $5.00.

Who were the pioneers in Protestantism? Who laid the groundwork? This filmstrip has been prepared to tell the story in picture. After an introduction showing that every age has its pioneers, it gives more detailed studies of Johannes Eckhart, the great preacher; Savonarola, the social reforming monk and martyr; and Erasmus, the writer. The pictures are well selected. Some are from historic pages; others have been drawn by the modern artist. The physical features of the three men have been well presented. The color reproductions are splendid. Meister Eckhart was not a reformer; he believed that he preached well within the traditions of the church. But his freedom of expression marked a new era in pulpit utterances.

Savonarola is shown as a preacher charming the people of Florence, but the pictures trace him from this point until his death at the stake when the same people jeered him. Erasmus is well portrayed as a man with a pen rather than a preacher or sensationalist.

The script of the film was written by Herman C. Ahrens, Jr.; Oliver Grimley is the artist. The manual is more than a listing of the pictures. In its thirty pages it provides suggestions for the most effective presentation of the film.

(end)

EVERYWHERE, EVERYWHERE CHRISTMAS

(*continued from page 29*)

the choir will sing the third group of carols.

Then, darkness having come again, while the fourth choir enters will be heard the voice of the

NARRATOR:

East—North—South. But what of our side of the world, "where cornfields lie sunny and bright"? If it is to be "everywhere Christmas tonight," then that yon glory-beaming star had best be seen in the West.

Thanks be to God, Christmas came westward—across the wide Atlantic—along the rugged, rock-bound coasts and sandy strands—through the mountains—to simple pious folk, to dark-skinned slaves, even to the aboriginal Indians. To light our western skies came the light of that star. And everywhere the starlight of Christmas fell there echoed back the music which the angel carolers began beneath the eastern skies over half a million nights ago.

Star in the East, radiant star whose light now gleams across our own beloved land in ever glowing brilliance, what tellest thou of Christmas in the West?

Then the combined choirs, lighted by their several spotlights, will say:

Arid plain—
Fields of grain—
Songs from quiet valley sung—
Bells from mighty steeples rung.

They sing in the land of little rain;
They sing in the valleys and 'cross the plain.
An Indian chants the angelic songs,
And the colored one's spiritual here belongs.

From cities and towns and hamlets small
From mountains and deserts and forests tall,
Ring forth the carols of Christ Jesus' birth,
And the message of Love he brought to the earth!

Then the lights having come up as before, there will follow a group of American carols.

The lights will go down. As the choirs remain standing, their candles will be lighted while they sing "Silent Night." Then in the candlelight for the last time will be heard the

NARRATOR:

We have seen His Star in the East—in the North—in the South—and away out here in the West; and we are come to worship Him who was born in the city of David, our Savior who is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.

During this dismissal there will be played phrases from "Silent Night," and at its close the choir will sing a reprise phrase or two, ending with Amen.

The choirs will reverently leave the sanctuary by the light of their candles as the organ softly plays and as the lights come up gradually so that the congregation may leave.

(end)

CHRIST IN THE TEMPLE

And it came to pass . . . they found him in the temple.
—Luke 2:46

When I consider how God's light has flamed
Across frontiers of continent and time,
Or glimpse His truth in every race and clime
With earnest faith by lowly hearts acclaimed,
It is not strange that in our temples framed
His first-born meets with us who seek to climb
The steeps from lowest depths to heights sublime:
His name was by an angel Jesus named.

Lord Jesus, come and make Thy dwelling place
Within the hidden temple of my heart:
Abide in me, my inmost thoughts inspire;
Make me to grow in stature, love, and grace;
Thyself in me be found with guileless art,
Thy Spirit glow with pure celestial fire!

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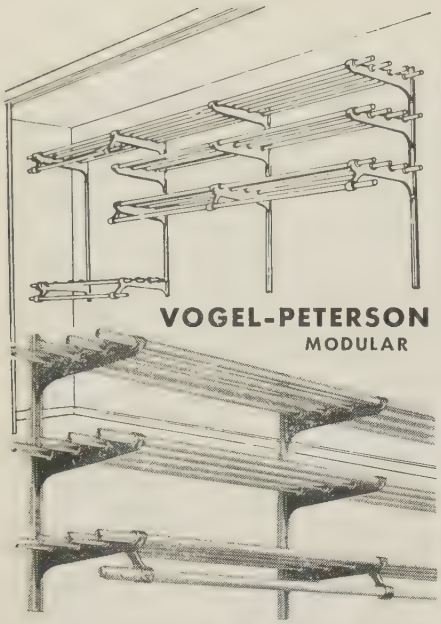

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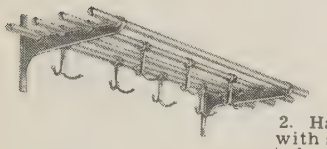
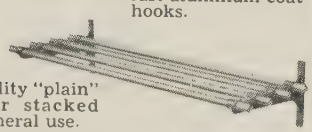


2. Hat shelves with staggered cast aluminum coat hooks.



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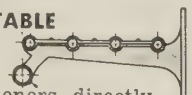

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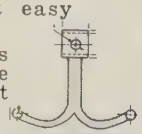

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Promoting Union Services

Someone has described a "union service" as one in which a few members from each of several congregations unite to form a modest congregation for some cooperative program. A union Thanksgiving service held last year at Lodi, Ohio, was quite a different affair. Under the host minister, Richard D. Hunter, pastor of the First Congregational Church, the service was not alone well attended but really became a community service. Mr. Hunter gives us some of the reasons.

1. An invitation to participate was mailed out to thirty-four community organizations. As this was a union project, no proselyting was involved.

2. He asked the mayor of the city to help with the planning and, further, to issue a proclamation announcing the service.

3. A second letter was sent to each of the thirty-four organizations invited. In this letter was enclosed the plan for the service. The host minister pointed out that a roll call of the organizations would be included.

4. The local paper was asked to publish the mayor's proclamation.

The program was so effective that the attendance was three times that of the year before.

How can you find thirty-four agencies in a small community? The listing of the groups in the church bulletin for the roll call gives the answer.

The Roll Call

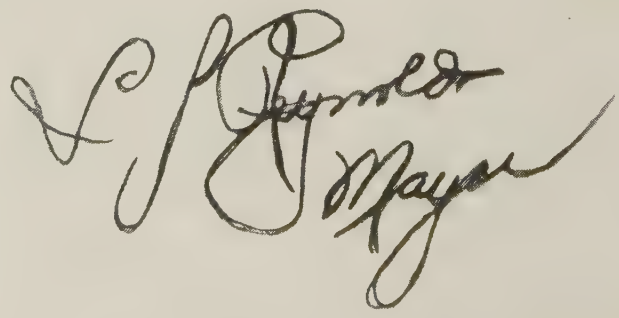
1. The Mayor, Town Council, Board of Public Affairs, Chamber of Commerce.

2. School: superintendent, staff and teachers, class officers, Pre-School Mothers' Club, Parent-Teacher Association, Band Mothers.

3. Community Chest, Rotary Club, American Legion, American Legion Auxiliary, Business and Professional Women.

Mayor's Thanksgiving proclamation

WHEREAS: The Village of Lodi has a long and honorable history in the traditions of the Western Reserve since 1811 and was settled by those decendants of the Pilgrims who, in the faith of their fathers, braved the hardships of the frontier to find opportunity in freedom under God; and we, their children, have been abundatly blessed in our lives with the fruits of agriculture and the products of industry so that we enjoy comforts and luxuries beyond the dreams of ancient kings; and not only these things but opportunities for spiritual and personal growth, and expressions of truth, beauty, fellowship and creativeness; so that in this year our village has enjoyed an influx of fine new citizens, a new industry, an addition to our excellent hospital, the beginnings of a new school and church buildings, and the convenience and challenging opportunity of new roads; and in a time when some of our fellow citizens have known hardships and tragedies, the fruits of The Divine Spirit have moved our hearts to deeds of kindness and compassion to make the difficulties easier; I DO THEREFORE, in humility, join our President in proclaiming Nov. 27, as a day of Thanksgiving and do invite all residents to gather in their churches, and particularly the First Congregational Church of Lodi for the Community Thanksgiving service on Wednesday, Nov. 26, at 8 p.m., that we may give witness to all men of our gratitude to Almighty God, the true source of all our blessings and pray that we may more worthily use his bounty in the year ahead.



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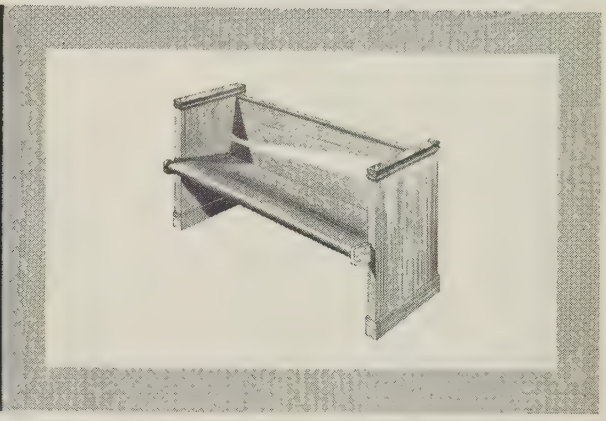

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4. Hospital: staff, doctors, nurses, auxiliary, Gray Ladies, and patients for the past year.

5. Fraternal orders: Grange, Masons, Oddfellows, Eastern Stars, Rebeccas.

6. Youth organizations: Brownies, Girl Scouts, Explorers, Cub Scouts, Boy Scouts, FFA, and 4H.

7. Social and sport groups: Boots and Saddle Club, bowling leagues, Literary Club, Lodalian Garden Club.

8. Churches: ministers, lay officers, classes, members.

9. Residents of Lodi and guests from other communities.

(end)

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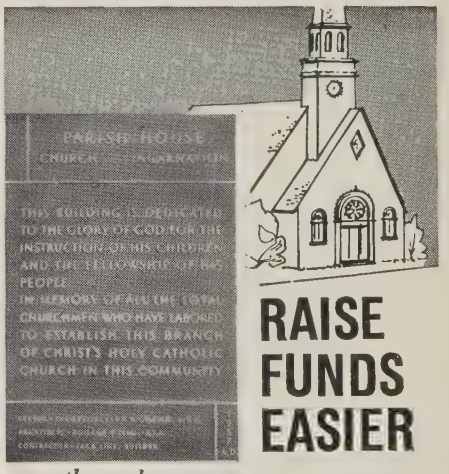

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The Salvage of Youth

Philip Jerome Cleveland

My experience with Connecticut churches was not particularly promising. One New Haven shrine eventually became a laundry. The Brooklyn Trinitarian Congregational Church was demolished by the '38 hurricane. The Canterbury sanctuary was unmercifully beaten by the same storm.

One clear Sabbath morning before the hurricane hit Brooklyn, two most astonishing men hit town: Roger W. Babson, statistician, and William Hotchkin, the Boston broker.

Some time earlier I had inaugurated the chaplaincy at Babson Institute, Wellesley, on a part-time plan. Mr. Babson had written me, asking for an interview. I went to the school for a conference. Months of exciting and profitable experience followed.

Mr. Babson knew that friendship is not a one-way street. I had gone to the Bay State; he would visit in Connecticut.

On that Sabbath morning an imposing limousine added its brilliant length to the roadside, and two striking, stunning strangers moved into a sun-streaked rear pew. I knew Mr. Babson; I did not know his companion.

The old church owned a tremendous, elephantine box of a pipe organ, of unsightly pipes and clashing colors; but Mabel Leavens, the widowed organist, could do anything with it, provided she was allowed to. You see, it was wind-blown by hand. She performed the hymns with amazing power if the girl behind the long brown curtain gave her the power.

The heirloom of an organ was at first fed by man power, and such power failing, girl power prevailed. Ellen Ingalls, a pretty child of fourteen, pumped the old ark. Sitting on a narrow chair, she propelled a thick wooden lever up and down with vigor. If she grew tired or dozed, the poor old organ would wheeze, choke, and with most fearful moanings give up the musical ghost!

While the hymn before the sermon was stirring the audience, the huge antique commenced to groan, wheeze, and snuff itself out. Mabel's powerful fingers thumped impotent keys.

What to do? To slide along the bench, lurch to the right, and whisper good and loud: "Pump, for pity's sake, pump!"

Suddenly old vocal cords came alive; there was a furious, invisible clamor, wood banging on wood; the organ shook, trembled into song. With a climatic rush, wind poured into all of the tremendous pipes, and now the whole edifice quivered in musical impact.

Roger had observed the incredible phenomenon, and his Babson-chart eyes surmised the invisible gyrations of the concealed assistant. What was going on behind the drawn curtain?

The moment the benediction was pronounced he strode up the carpeted aisle, his powerful feet pounding the floor. He cut an impressive figure, moustache, goatee, and all, and his voice boomed in my ear:

"Cleveland, who's back there? I want to meet the Invisible. Who's pumping the old ark?"

As I thrust open the curtain, a tall, lovely girl stepped to the platform, a lithe, sinewy blonde with apple-blossom cheeks, strawberry lips, a fountain of pure gold spilling about her shoulders.

"I want to meet the power behind the tone!" he declared with a resounding voice. His breezy, whole-souled humanism was a splendid thing to see. "I did not expect to find the Invisible so young and attractive!"

Roger revealed his true self after the service, congratulating one who was so essential to divine worship. I shall never forget a rural girl's simple rapture in the presence of a celebrated man!

Mr. Babson introduced his companion to the girl, to me, to my wife. It was my first sight of the handsome, exquisite man of State Street, Boston—William Hotchkin, the renowned broker. A more cultured and beautiful man I have never met. He spoke to me and his words were gentle and polished.

"I have purchased the famous Wolf Den Farm in Pomfret, near the site where Old Put (Israel Putnam) cornered and killed that she-wolf. Mrs. Hotchkin and Mrs. Babson would en-

Mr. Cleveland, who delighted our readers with six rural-life essays last year, has provided us again with a series of six for the forthcoming year. This second one in our series will be incorporated into a volume entitled "Three Churches and a Model T" to be published by the Fleming H. Revell Company. Mr. Cleveland is pastor of the Dille Larger Parish, LeRaysville, Pennsylvania.

joy having you and your wife for dinner today. Could you come to the home in another hour?"

What a delightful place! What a charming hostess! What a thoroughly enjoyable time!

For instance, Roger had to leave for Wellesley shortly after dinner. A servant brought two bags and placed them in the trunk of his car. Roger turned to his wife and smiled.

"See the initials on those bags?" He pointed. "They are G. K. B. One might think they stand for Grace K. Babson. But what do you suppose they really mean? When anyone asks my wife, she always answers: 'Grace Knows Best.' However, when a preacher asks her what the letters mean, she always replies: 'God Knows Best.'"

Shall I ever forget the playful lights that mingled with his words or the sweet, amused expression of his congenial wife?

I wondered what kind, invisible Power other than music had guided the feet of Boston's expert financier to the old Pilgrim shrine that Sabbath morn. Two weeks later the logic of events revealed itself.

A Portuguese lad, seventeen, called Chops, knocked shyly on the back door of the manse at dusk. To my daughter, Priscilla, he said:

"Is your father around? I got to see him."

"Yes, he is in."

Chops was plump. He said his father —whoever he was—looking on him in the cradle, exclaimed: "What a pair of chops for a kid!" The lampoon stuck. The heavily built lad, dark-skinned, poorly educated, worked for an aged spinster on a battered farm; his pay—board and room.

Chops whispered to me in the kithen. "We got to be alone." He labored to speak at all. "I don't want nobody around."

In the study he made a sad confession. Older boys had challenged him to break open and enter a summer home.

(turn to page 58)

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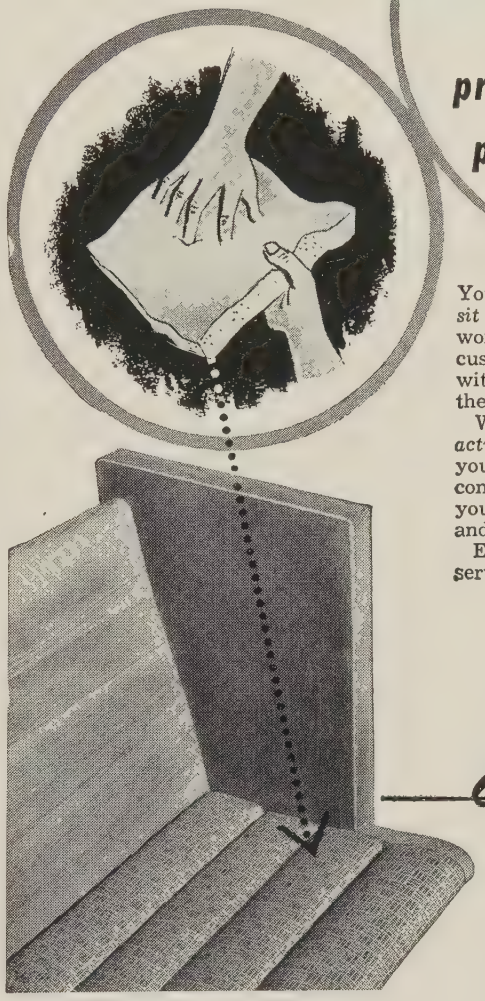

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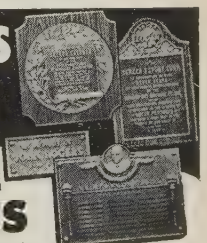

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11/59

David A. MacLennan*

Priming the Preacher's Pump

Christian missionaries to "Christian" lands! This may be the critically urgent enterprise in which our churches will be engaged within the next few years. Why? Because of the so-called population explosion—the rapid increase of the world's peoples—plus the powerful missionary program of paganism, in particular the militant anti-God and anti-religion efforts of Communism. At least this is the opinion of a prominent Australian Protestant leader as reported in the *New York Times* on September 26, 1959. From Sydney, Australia, came the report that Dr. A. Busch, professor-elect of New Testament at Emmanuel College, Brisbane University, said that the rapid increase in human population "means that Christianity could be swamped by pagan populations." Christianity, said Dr. Busch, had been "taken too much for granted" in the past. "Now the Church must become a missionary body in the traditional lands of Christendom itself," he said. "This challenge is a double-edged sword presenting both great opportunities and great threats." Probably the most significant social fact today, Dr. Busch added, was the "emergence of native people in Africa, India and Asia —a billion people in revolt against their colonizing powers, against foreign cultures, and against hunger, poverty and ignorance."

Rival ideologies competing with Christianity, he said, must be met with a "more resolute provision of teachers and education by Western churches and countries."

Concluding the dispatch from "down under" was his urgent plea that the Church "think of itself as one, its divisions hidden, taking its message to those outside it instead of allowing individual churches to become closed clubs ministering to their own members and indifferent to all others." *"In this generation Christianity could be swamped by pagan populations."* This scarcely seems possible in Christian America, with six out of ten residents declaring allegiance to some branch of the Church. But it is a live possibility. As for the rest of the world, Chairman Nikita Khrushchev's recent visit to the United States recalled the fact that he is number one Communist to one third of the earth's population. Christians as well as white people are a minority.

Dr. MacLennan is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Where does the preacher come in? Where the Christian witness always comes in—in the vanguard of the movement to recapture lost provinces of Christ's dominion, and in the forefront of the legion of the concerned seeking to win for Christ and the Church the uncommitted at home and beyond. Changes in our approach deserve discussion. Will these include street preachers such as the preaching friars of the Middle Ages, the Salvation Army street-corner groups, the young Mormons who devote a year or two years to missionary activity at their own expense? What of the kind of preaching we must do? Many ministers are now doing excellent work in presenting not only exegetical or expository sermons to the faithful but evangelistic and apologetic sermons to the uninformed, the inquirers, the unwon. In addition to pulpit, platform, street-corner, radio, and television proclamation, the lay ministers—all who profess and call themselves Christians—must be inspired and instructed to proclaim the good news to other laymen. Mark this sentence from the Australian churchman's address: He urged that the Church "think of itself as one . . . taking its message to those outside it instead of allowing individual churches to become closed clubs ministering to their own members and indifferent to all others." Are we pastors of "closed clubs"? Let the last word of this homily to homileticians be from one of our American leaders. In an address at the convention of Christian Churches (Disciples of Christ) in Denver this last September, President Perry Epler Gresham of Bethany College, West Virginia, said:

> **There is nothing more discouraging than to see the Christian churches in our growing cities barely maintaining their membership, unless it is to observe the burgeoning suburbs of our great metropolitan areas with no congregation there to bear witness to the simple New Testament message of unity and democracy. *A Church that is not winning people for Christ is as dead as Lazarus and far less likely to be raised from the dead.***

The italics are mine.

Why not use the Advent and Christmas season to demonstrate that we have been raised from the dead and are instruments of the risen Lord's life-giving power to those needing to come alive?

* * *

On November's last Sunday, November 29 this year, the season of Advent begins. You may wish to preach a series of four sermons leading up to the celebration of "the glorious Incarnation" of God in Jesus Christ. Most of us will devote Christmas Sunday, December 20, to a sermon appropriate to the season commemorating the birth of Jesus the Christ. In the symposium *Preaching the Christian Year,* edited by Howard A. Johnson and published by Charles Scribner's Sons in 1957, H. E. W. Fosbroke speaks of preaching in Advent as the season for proclaiming "the final and unending triumph of the

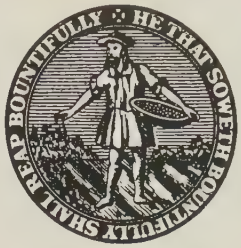
Christ." This, says the former dean of General Theological Seminary, is "the essential note of the Advent message." He urges that if preachers use this theme, they concentrate on the coming of the King rather than the coming of the kingdom: "What can be said about the kingdom derives altogether from what we know about the King and that God is Personal Being." Later in the same essay Dr. Fosbroke writes that the Advent season message is "the gospel of the glory of the blessed God." We are to deliver the "good news of a God who is living, willing, active, at work within the ordered ways of nature and in the ordinary course of events, and also disclosing himself in mighty acts (culminating in his own entrance into this life of ours for immediate redemptive participation in this our human striving, a participation which is to issue in a final triumphant vindication of his righteous love in a world subject through and through to his kingly rule) —in a word, God as revealed in the Biblical view of nature and a Biblical reading of history."

What about four sermons presenting main emphases on the Christian doctrine of God? I include no "sermon seeds" in this article for such a series, but I am confident the preparation of clear, interesting, biblical messages on this primary theme would do any preacher and his people immense good. What about such topics as "In the beginning God created . . . "; "God Who Reaches Us Through the Bible"; "God's Actions in History" (God in his mighty acts); and for the fourth Sunday in Advent, Christmas Sunday, "God Becomes Human," or "Cosmic Stage Direction: Enter God."

Sermon Seeds

I

Hold That Line! This may be part of a series on the letters to the seven churches featured in the Book of Revelation. It may also be a sermon unrelated to such a series. In the past few years these letters within the apocalypse of John have received considerable attention from biblical scholars. Scripture is Revelation 2:1-7. An excellent translation is by the British writer Dr. Hugh Martin: "To the minister of the church in Ephesus, write: This is the message of Him who holds the seven stars in the grasp of His right hand and walks among the seven golden lampstands.



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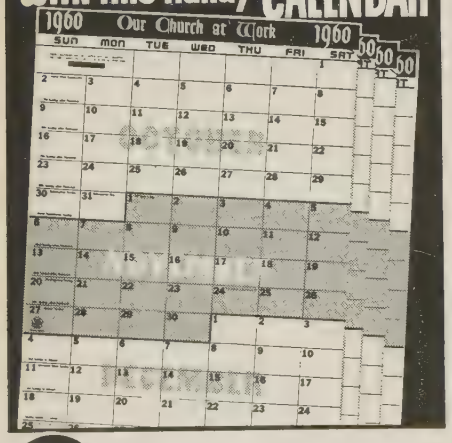

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(2) I know your way of life, your hard work and patient endurance, and that you cannot bear wicked men but have tested those who claim to be apostles when they are not, and have found them to be frauds. (3) You have shown patient endurance and have borne much for My name's sake and have not grown weary. (4) But I have this against you, that you no longer maintain your first love. (5) Do remember how far you have fallen and repent and live as you did at first. If not, I shall come to you and remove your lampstand from its place—unless you repent. (6) Yet you have this to your credit, that you hate the doings of the Nikolaitans, which I also hate. (7) Let him who has ears listen to what the Spirit is saying to the churches. To the victor I shall grant the right to eat of the fruit of the tree of life which is in the paradise of God." (Verse 7 should be read in the light of Genesis 2:9.)

Introduction: In November the stadium is crowded and the noise of the football is heard in the land. Who hasn't raised the cry "Hold that line!" as the opposing team threatens to punch holes through the home team's defense? There must be no spaces between the players through which the enemy may push for a touchdown. In the last book of the Bible this cry is raised. "Hold that line of Christian witness in the face of formidable pagan opposition," John the prophet who wrote this strange book is saying. The contest in which the first-century church was engaged was a life-and-death contest. So is our conflict with our opponents today. This sometimes bizarre, baffling writing is known as apocalyptic writing; that is, a revelation to steady and strengthen harassed believers. Doubtless much that is obscure in the Revelation was deliberately obscure so that enemy readers could not understand the message. In the book there are seven letters addressed to seven struggling churches. Seven is a popular, sacred number much used in this book. Seven stands for completeness. Therefore we may infer that the messages to seven churches meant messages to the whole church.

The first letter is to the outpost of Christ's people in the important city of Ephesus. Romans called Ephesus "the light of Asia." It was famous for trade, for pagan religion, for culture, for the Pan-Ionia games which ranked with the Olympics. The Temple of Artemis or Diana was one of the seven wonders of the world and also one of the ancient world's infamous shrines.

But there were Christians there. In the headquarters of paganism a church of Christ had been founded, probably by a remarkable married couple, Priscilla and Aquila. (See Acts 19 and 20.) Paul had his longest pastorate in Ephesus. He roused fierce opposition by his preaching, threatening the lucrative trade in silver shrines. Now the troubles Paul had foreseen are enveloping the Christians in Ephesus. The prophet John writes them. He knows that the Lord commends them for three reasons:

(1) Ephesian Christians were noted for their energy. They worked hard. Indeed, as we might say, "they sweated at their work" (the meaning of the Greek word). (2) The Ephesian church exhibited commendable patience. This, as our Greek scholars assure us, was not passive acceptance of the inevitable; the patience shown by the church members was "triumphant fortitude." Today churches display tireless energy, perhaps not always wisely directed, channeled, or used. Many are patient under stress. A third quality not to be lightly dismissed was (3) the Ephesian church's concern for maintaining orthodoxy. Right thinking, right opinions, creedal correctness—these are important. But despite these commendable characteristics the church was not holding the line. What line? The line of Christian love.

(4) "But I have this against you, that you no longer maintain your first love." Ceaseless activity, active patience, and devotion to orthodoxy cannot take the place of Christlike love. This love of which John writes may be one or both of two kinds. (a) It may be love within the church, love of one another. So Dr. Moffatt translated John's sentence: "You have given up loving one another as you did at first." Orthodoxy may have cost too much. Zeal in hewing to the creedal line may make us suspicious of saints as well as sinners. When suspicion prevails, love languishes. (b) This love which has been lost may be love of Christ. Another translation is permissible: "You no longer love me as you did at first," the risen Lord is heard saying. Why does our love for Christ lessen? Is it because we have become too familiar with the message? Is it because we have had difficulty with some moral or ethical requirements? Is it because we are infected by the "smog" of paganism? What is the cure?

(5) Repent and recall. Make a new

start. Change your habits of thinking and acting. Then recall the joy you had in the past, "the blessedness I knew when first I saw the Lord." Our love should be more mature now. (6) When you do repent and recall and return to the "first love," there will be victory. You will live in the power of the victorious Christ. "He must reign."

II

Hitch Your Wagon to This Star. Here is a sermon idea and an outline which may stimulate your mind as you think of an Advent or Christmastide message. It may be linked with "Lunik," the Russian rocket which hit the moon. But it must be linked with that "far-off pilgrim Star" which still leads wise men and women to Bethlehem's Child. Obvious text would be Matthew 2:1, 2—"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the east, and have come to worship him.'" The entire passage of divine poetry (Matthew 2:1-12) deserves the preacher's imaginative, worshipful meditation at least once a year. Stimulating is the outline on the same theme once used by Dr. Melvin E. Wheatley of Westwood Community Methodist Church, Los Angeles. He began with a word about man's capacity to link himself to "something other than ourselves." Fosdick once preached a memorable sermon on man's representative capacity, which is a similar idea. The wise men singled out by Matthew are remembered because they are associated with a star which still shines in the spiritual skies of a large section of the human race.

(1) Christmas contributes something by reminding us that there is Someone tremendous and divine to whom we can link our lives. (2) Hitch your wagon to his star because the star will lead you. Lead us where? Lead us to God who entered into history uniquely in Mary's blessed Son. Lead us into a life of trust in the vast wisdom, love, and power which was personalized in Jesus of Nazareth and abides with us in the living Lord of history and life. (3) Hitch your wagon to his star because his star will not only lead but light you on your way. So much is dark. "In him was life and his life was the light for men; and the light still shines in the darkness, for the darkness has not been able to conquer it." Men are afraid to go home—to their true home—in the dark, if only because of the nameless dread of dark forces within personality and within the society around us. He is the "light of the world, forever shining." (4) Hitch your wagon to the Star of Jesus, "not only that it may lead ... and light ... but that it may lift" you. Who does not need a "lift," not of positive thinking only but of added strength from one outside and yet within us? What of the burdens too great for one person to carry alone? Sorrow? Moral or spiritual or vocational failure? Doubt about God's reality or about God's love and care? To link life with the life which came in Jesus Christ is to know the power of God to lift us over the low places, and the power which enables us to carry any burden life may bring. You may quote the Christmas song "Star of wonder, star of light." You will not close without the prayer in the old hymn "Jesus, still lead on."

III

What's Christmas All About? One of these days we may have to engage in an elementary definition of the meaning of the central facts of our faith. I have written elsewhere of the college-trained reporter who covered a preaching mission I conducted in a northwestern city. Afterwards he asked an usher in all seriousness, "What's 'Calvary'? The speaker referred several times to 'Calvary.' What is it? What's it

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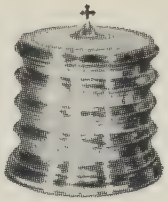

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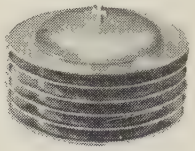

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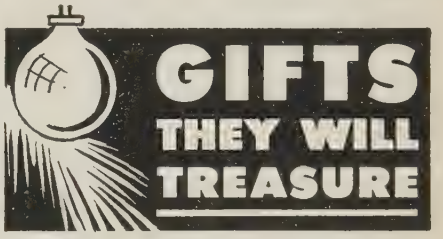

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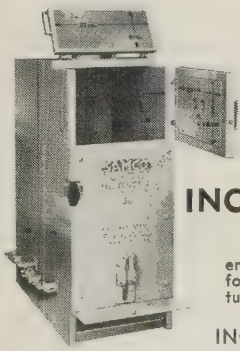

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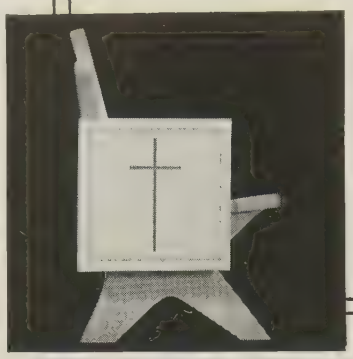

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all about?" Ask one of our pleasant pagans a similar question about Christmas. What is it? A time for giving and receiving gifts? A survival of an ancient festival related to the winter solstice? Something to do with religion? Is there an idea for an introduction to a doctrinal sermon on the Incarnation in beginning with such questions? Could we ask our listeners to think (silently!) with us as we try to frame an answer? Text could be one of many dealing with God's mightiest act in revealing himself through Christ. One such would be Galatians 4:4— ". . . when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." In this significant declaration you have a text which provides the "plan."

(1) At the right moment God created the fact which Christmas celebrates. You could indicate how Roman civilization, roads, communication, human need, the bankruptcy of ancient religions and of morality all provided the soil and climate for God's self-revelation. (2) It was not dreamed up, this Christmas event. God took the initiative. "God sent forth his Son." (3) "Born of woman, born under the law." This revelation was made in one completely human, subject in all things to the same conditions to which every one of us must be subject throughout our lives. He was no demigod masquerading as a man, but "very man." He knew what it was to be human because he was completely human. "Tempted and tested in all points like as we are," said one New Testament writer. (4) God sent his Son on the first Christmas "to redeem those who were under the law." Whatever Paul's understanding of the law, we know what it is to be born under the law and to feel, as did the apostle, impotent to live up to the moral law's requirements. We know what it is to need redemption, deliverance, healing, wholeness, victory in spite of our failures. This redemption, as our theologians stress, means acceptance as we are in spite of anything we have done or become, approval by divine love, and affection eternal and divine. (5) Therefore the meaning of Christmas includes God's action in sending Christ that we might be saved into newness of life and adopted as sons and daughters of God himself. No longer are we slaves, but sons and heirs. Because of Jesus' birth and life, death and resurrection, we know that we really "belong." Christmas means all this—and more. What does Christmas mean to you?

* * *

A few years ago one of our ablest American preachers, Dr. Theodore P. Ferris of Trinity Episcopal Church, Boston, Massachusetts, had a most helpful sermon on the theme "What Christmas Really Means." Here were his admirable "points": (1) Christmas means that when God came into the world as man, he chose one of the dark spots of the world in which to be born. (2) When God came into the darkness of the world, light came into that darkness. (a) This light was a Life. (b) This light did not banish the darkness. It was like a searchlight, leaving darkness on both sides of the beam. (c) The light is still shining. It can shine further if you let it shine in you. The inevitable Scripture is the prologue to John's Gospel—John 1:1-5.

IV

Is Silence Always Golden? Texts: Luke 23:9; Psalm 62:1. During the Christmas season we sang the familiar, much-loved hymn of Phillips Brooks,

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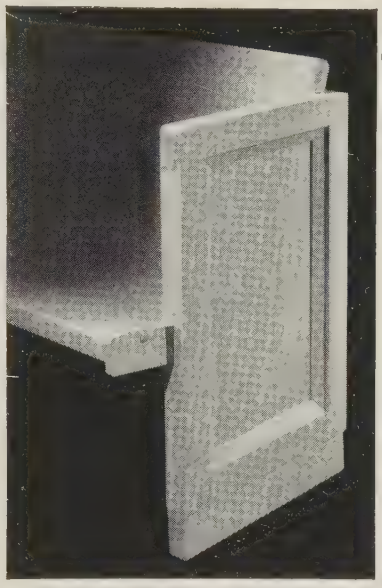
How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.

With Christmas Day over for another year, many a parent, and perhaps many a small child, may be glad to be quiet for a little while. To one assaulted by clamorous sounds of children, of television or radio or department store commercials, there is little argument: silence is golden.

(1) Silence is not always golden. To be silent when wrongdoing needs to be uncovered and denounced is neither silver nor golden; it is craven. One of the appalling developments in contemporary society on both sides of the Atlantic Ocean is the reluctance of witnesses of accidents, misdemeanors, and brutal crimes to speak in testimony. "I used to do it," one Englishwoman is reported to have said when asked by a shopkeeper why she had not informed her that a youth stole a package of cigarettes which had been purchased by an adult and dropped on the floor. "But I was afraid I might get a knife in my back," she explained.

Silence is not golden but an ugly black when we do not speak up in defense of a person's reputation or character when it is being maligned. Similarly when a group of persons is being indicted. "All Negroes are shiftless, lazy, dishonest," someone says; or, "All Jews are unethical and crooked." All? What would you say if someone declared that all Americans were warmongers; all people of Scottish descent were mean, cheating rascals; all folk of Irish, Swedish, English, Welsh, or Italian background were crooks? No one can indict an entire race or nation or religion. To



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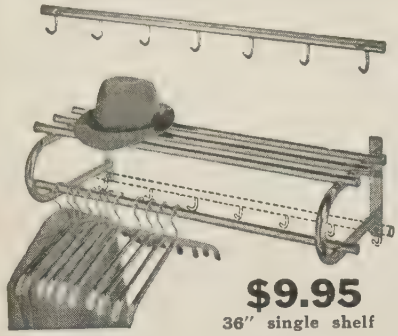

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be silent when we should speak out is wrong. Our words may be desperately needed

> for a wrong that needs resistance,
> for the right that needs assistance,
> for the future in the distance,
> and the good that we may do.

Moreover, when someone needs to be told that we love them, that others love them, silence is leaden, heavy, indefensible. Let you dear ones enjoy the orchids while they may.

(2) But silence can be golden. (a) Silence is golden when we are on the receiving end of criticism. As one has written, criticism and certain pills are both hard to swallow, but there are times when both may do us good. How hard it is to maintain silence when we are being criticized! It is human to spring to one's own defense. (b) Silence is golden when we are at a low boiling point and ready to "blast off." Students of Mr. Khrushchev rightly raised questions about his basic attitudes and strategy when they watched him explode in anger as certain questions were asked him or when evasive answers did not satisfy the questioner. The Bible urges us to "be angry and sin not." How else can we be angry and not sin unless we keep silent? Rarely do we regret having held our tongue; frequently we suffer because we talked too much. Many a friendship, many a true love, has been wrecked or badly fractured because one or both principals in the relationship talked too much. There are other occasions when silence is golden.

(c) Most creative and significant of all times to be quiet is when God would have dealings with our souls. God does speak in earthquake, storm, and violence, but most often and most tenderly in what Elijah knew to be "the voice of gentle stillness." As you have noted in the narrative of our Lord's trial, when Herod plied Jesus with questions Jesus answered him nothing. How dreadful to be the kind of person to whom Jesus would have nothing to say! But the living Lord speaks to the receptive in the creative silence which his Spirit favors for a living encounter with us. "For God alone my soul waits in silence; from him comes my salvation," says the poet who gave us Psalm 62. James Moffatt translated the words beautifully: "Leave it all quietly to God, my soul." "Be still, and know that I am God," says the psalmist in Psalm 46:10. To the Religious Society of Friends all of us in the so-called old-line churches owe a debt for recovering the spiritual uses of silence, both in private devotions and in public worship. Most of us need directed periods of silent meditation and prayer. Yet how true it is that God does impart to quieted souls "the blessings of His heaven," and "where meek souls will receive Him, still, the dear Christ enters in."

If the foregoing furnishes an idea for a Year's End or Watchnight Service meditation, it is fitting to bring in the quiet moments as one year ends and another dawns. Even the whistles, sirens, bells, noisemakers cannot drown out the voice of the Spirit when our own minds and spirits hush themselves, waiting expectantly for some quiet word of the Lord.

Parson's Books-of-the-Month

Only a few years ago it would have been unusual for a minister of a nonliturgical church to publish a book of sermons which followed the golden sequence of the Christian year. In 1952 when I dared commit to print such a collection (*Joyous Adventure*, published by Harper & Brothers), an Anglican friend said jokingly that I must be on the way to the "true Church," meaning his own! Earlier, of course, others—Methodists, Congregationalists, Presbyterians—had paid their tribute to the doctrinal and homiletical values of the Christian year, or church calendar. Since I began teaching in the department of preaching both in New Haven and in Rochester, New York, I have offered an elective course in which students are required to prepare a preaching program for a three-year period, following, but not following slavishly, the main seasons and holy days of the Christian calendar. Many of the students, including staunch Baptists, express gratitude for the introduction to this rich resource and for the discipline of planned preaching.

This is a preamble to a commendation of a new volume of sermons, *March of the Year, Especial Sermons for Special Days,* by a Disciples of Christ minister. The author is Dr. G. Curtis Jones, the effective pastor of Union Avenue Christian Church, St. Louis. Readers who have perused any of Dr. Jones' earlier books (I know and enjoy dipping into *What Are You Worth?* and *What Are You Doing?*) do not need to be convinced that Dr. Jones is a preacher who communicates the gospel

clearly, relevantly, and interestingly. If we can use those three terms about a preacher, he is in the Lord's major league. As you would expect from a representative of a great communion which stresses freedom and unity, Dr. Jones devotes himself more to civil festivals of religious potentiality than to the strictly religious festival days. I am sure that he could give us an inspiring word for Epiphany, for All Saint's Day, for Advent Sunday. He does give us fresh messages for Christmas, Holy Week, Easter, Pentecost, Reformation Sunday, Bible Sunday. Instead of the other high days observed within the more liturgical denominations, the author of these sermons gives us excellent samples of his preaching on Youth Week, Budget Sunday, Labor Sunday, Achievement or Anniversary Sunday, Go-to-College Sunday, Week of the Ministry, Layman's Day, Woman's Day, and Last Sunday of the Year.

In addition to these twenty biblical (not exegetical, but topical-textual) sermons, Dr. Jones includes the equivalent of our Sermon Seeds, to which he gives the novel title "Starting Blocks." From such blocks the runner may well take off into a profitable race through a course of truth. These consist of titles and texts suitable for special days and seasons. Dr. Jones reads widely, and I for one am glad that he reads the sermons and books of fellow preachers. He uses insights and illustrations pertinently, and he tells naturally incidents of his own life which bear on the points he makes. Best of all is his love of our Lord and of his cause, which he expresses unsentimentally and winsomely. *March of the Year* offers sermons that march, not over the hills and far away, but into one's heart and mind with power to make us better servants of God.

Notable Quotes

Master of the Years

Sputniks shine a month or two—
Then burn out in space:
Bethlehem's Star shines on and on—
Guiding all our race.

Demagogues who strut and shout
Fill our world with fears:
Jesus, Lord of all, remains
Master of the years!

Arnold A. Mathews
Winnipeg, Manitoba

(turn to page 50)

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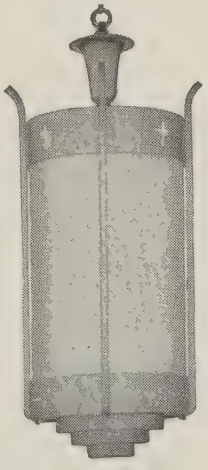

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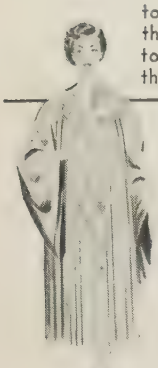

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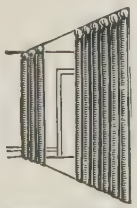

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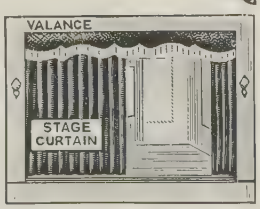

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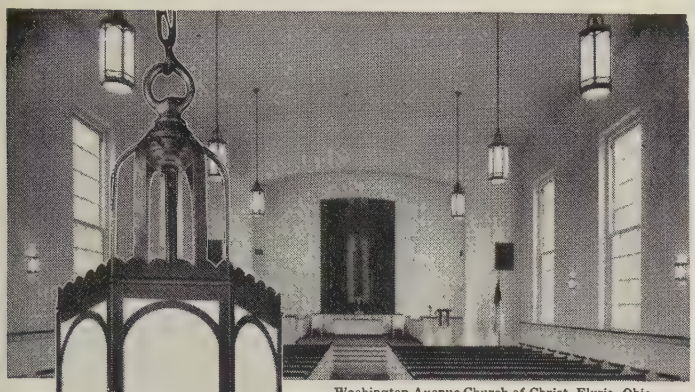

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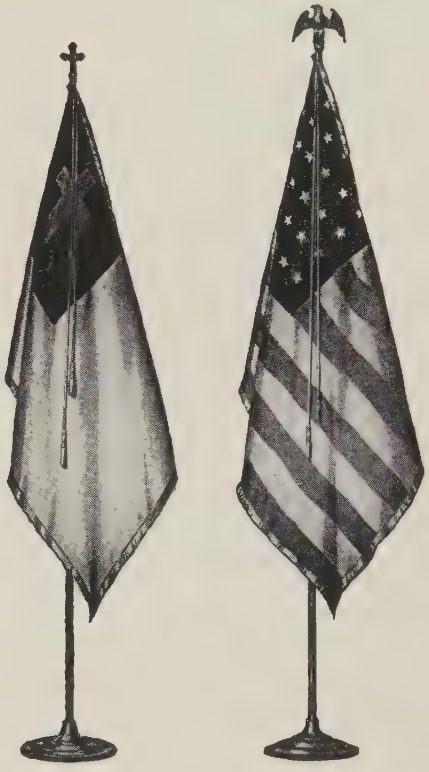

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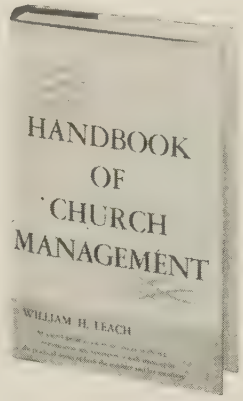

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PRIMING THE PREACHER'S PUMP

(continued from page 47)

Every year is acceptable to those who,
though poor, have the richness of his gospel,
though brokenhearted, know the healing of his presence,
though captive, experience deliverance from evil,
though blind, see with eyes of faith,
though bruised, experience a new freedom from circumstance.

—Robert D. Hershey in *Think About These Things.* Muhlenberg Press.

* * *

Creighton Lacy, professor of missions at Duke University Divinity School, tells of an African woman who walked fifty miles to a mission hospital for treatment. The doctors were amazed and asked, "Why did you come so far, when the road from your home went right by

a government hospital? Don't you know the medicines are the same?" "Oh, yes," the dear woman replied, "the medicines are the same, but the hands are different."—G. Curtis Jones in *March of the Year,* a sermon for Woman's Day emphasizing world outreach of the church, page 142. Bethany Press.

* * *

. . . there's another way to look at temptation, and Paul knew it, and that is to realize that in the long run the most tempting things, the most alluring things, are the good things; they have the final fascination. And you and I will never be morally victorious until we know and believe that. . . . on a certain hill (in Northfield, Massachusetts) . . . they say he (Dwight L. Moody) once wanted to build a chapel. With his typical humor, what do you think he called the place? "Temptation Hill." "For," said Moody, "some day, someone just won't be able to resist building a church there." And this minute high on Temptation Hill stands one of New England's loveliest chapels. Don't forget God's alternative, the temptation to good in every temptation to evil. Enter your moral battles with joy, unafraid, and on every Temptation Hill of your life you'll raise a chapel to the glory of your God.—Harry H. Kruehner in *Specifically to Youth*, page 104. Harper & Brothers.

Jest for the Parson

"What is a grudge?" asked a youthful wag of the parson. "A cherished resentment, an unforgiven slight," said the parson gravely. "Naw," said the juvenile joker. "A grudge is what a hillbilly keeps his car in."

(end)

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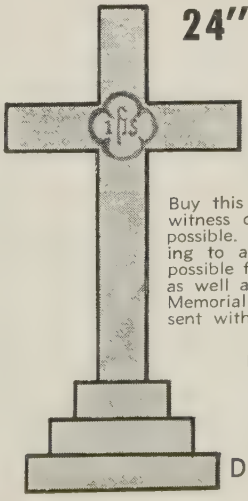

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The book aims at a sympathetic and critical interpretation of Roman Catholicism. While the work is primarily addressed to Protestants, the author hopes it may also reach a Roman Catholic audience. His purpose is to provide "an antidote both to the slanders by certain Protestants and secularists and to the precious description of Rome by certain aesthetes, apologists and recent converts."

The first division of the volume deals with the history and evolution of Roman Catholicism and traverses ground familiar to the student of church history. Starting with the formula that catholic Christianity is identity plus universality, the author traces the steps by which Christianity became Catholic and Catholicism became Roman. There follow chapters dealing with "The Tragic Necessity of the Reformation" and "The Roman Church in the Modern World."

Part II is concerned with the genius of Roman Catholicism. Here are penetrating and illuminating critiques of such basic conceptions as the keys of Peter, the doctrine of the two swords, and Mariology. The significance of the seven sacraments is set forth in a chapter entitled "Mystery and Magic." Thomism is described and evaluated. The cult and cultus of Roman Catholicism are discussed.

A positive theological approach to Roman Catholicism is formulated in Part III of the book. The relation between Catholicism and the rest of Christendom is analyzed. A constructive position is set forth in chapters on "The Unity We Have" and "The Unity We Seek." In the concluding chapter Protestants are challenged to be more inclusive in their outlook, to have a comprehensive, Christian world view, and to meet man's need for sacramental worship without losing themselves in rationalism or superstition. The author believes that a theology like that of Schleiermacher may prove a fruitful alternative to Thomism.

This is an excellent, irenic, and clarifying study which should promote a better understanding of Roman Catholicism. The author, a Lutheran, is professor of historical theology on the Federated Theological Faculty of the University of Chicago.

J.C.P.

CHRISTIAN MARRIAGE

CHRISTIAN MARRIAGE TODAY **by Mario Colacci. Augsburg Publishing House. 182 pages. $3.50.**

Books on Christian marriage have been coming rapidly from the presses. Here is one which, because of the background of the author which gives it validity, deserves serious consideration and reading. It is not a handbook for couples who contemplate marriage; nor is it one which will satisfy those who feel that a superficial view of the biological and psychological problems of marriage are the most important things for young people. It is rather for ministers, leaders of young people, and Christian families who want to know just what the religious view of marriage is.

The author, a native of Italy, who holds the degree Th.D from the Pontifical Roman Major Seminary at the Lateran in Rome, is a convert from Romanism. He is now a communicant of one of the Lutheran synods and a professor in Augsburg Theological Seminary at Minneapolis and Luther Seminary at Saint Paul. His switch to Lutheranism is based on his theological views rather than an emotional distrust of the Roman Church. His treatment of the controversial Roman-Protestant attitudes toward marriage is approached as a serious, objective study. And, believe me, he is qualified to produce the facts.

In this volume you will find documentary material for an authoritative survey of marriage, divorce, birth control, mixed marriages, and other debatable themes. One interesting departure from other books which I have read is the discussion of the problems of mixed marriages between people of differing Protestant faiths. Such marriages, the author will agree, do not involve any sinfulness; but, he argues, there is emotional danger with the loss of faith for one or both parties.

It is a challenging book which should have a wide reading.

W.H.L.

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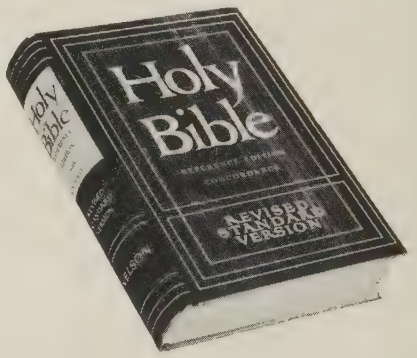

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As is the case with most ministers, my first copy of the Revised Standard Version of the Holy Bible was of the New Testament. That was followed by the Old Testament in one volume. Since then there has been a constant stream of new editions with various features. There are, of course, several editions of the large pulpit Bible. The books listed here are of more recent origin.

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W.H.L.

COMMENTARY ON THE EPISTLE TO THE COLOSSIANS **by John Eadie. Zondervan Publishing House. 308 pages. $4.95.**

To one who has studied the companion volume by Eadie on Ephesians no word of additional commendation will be needed. Both volumes, which form part of Zondervan's Classic Commentary Library, represent all the virtues of mid-nineteenth-century scholarship. They are based upon a careful, precise, and first-hand study of the Greek text (so that even to study the result of this investigation demands that one blow at least some of the dust from his own Greek!) and upon a thorough acquaintance with the early patristic literature. Certainly one should supplement their scholarship with that of more recent authors, but it would be a mistake to dismiss it as out of date.

How contemporary, for example, is Eadie's comment regarding the Christ-denying heresy in Colossae: "The errors promulgated in Colossae were wrapt up with important truths, and were therefore possessed of dangerous attractions . . . . It aimed to have what the gospel promised, but without the assistance of the Christ which that gospel revealed."

J.S.

COMMENTARY ON THE EPISTLES TO THE EPHESIANS AND COLOSSIANS **by E. K. Simpson and F. F. Bruce. Wm. B. Eerdmans Publishing Co. 328 pages. $4.50.**

It is difficult to suggest a more usable commentary on these key epistles. Like earlier volumes in the *New International Commentary on the New Testament,* of which Ned Stonehouse is general editor, it is one "which while conversant with the modern critical assaults, draws from the Scripture the ancient faith." This point of view is particularly fruitful in these two letters which have in focus the dialectical Christ mysticism of faith (in Christ) and the Savior's cosmic dimension. These are emphases that have too long been missing from conservative as well as liberal theological thought.

It should be noted that the Ephesian portion of this book was written by a scholarly layman, admirably schooled in the British classical tradition and thoroughly at home in the thought world of the New Testament. Professor Bruce has previously established a competence in this field in his study of Acts in this series and in his exciting history of Christianity, *The Spreading Flame.*

Teachers of adult classes in our church schools as well as pastors will find this a much appreciated addition to their working shelves. J.S.

CONVERSION

THE PSYCHOLOGY OF CHRISTIAN CONVERSION **by Robert O. Fern. Fleming H. Revell Company. 255 pages. $4.00.**

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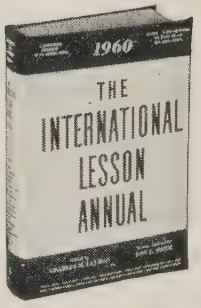

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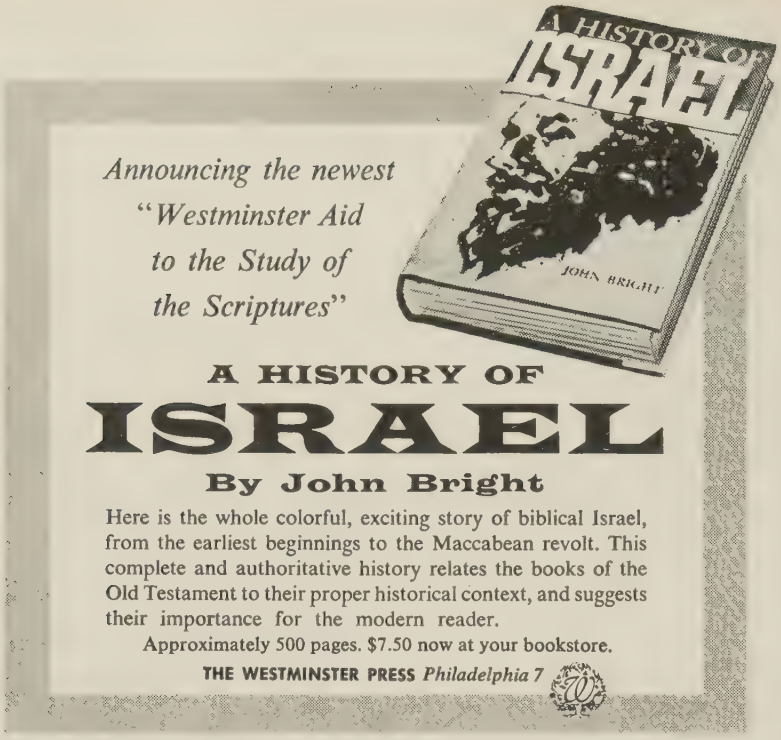

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to this book and states that it ought to be required reading for "the ministerial student, the Christian educator, and the church pastor." The author, who is professor of history and dean of students at Houghton College, is also a pastor, evangelist, and Bible teacher.

The author begins with an interesting survey of historical progress in the psychological study of conversion. Here a number of writers in that field are examined. He then passes to an analysis of man's psychological capacity for religious experiences of the crisis type. A short but necessary chapter deals with the problem of adolescence. The uniqueness of the evangelical crisis is next examined from St. Paul to present-day Christians. Chapter 5 contains a survey of theological and philosophical thought regarding the crisis, while Chapter 6 defines and describes the biblical conversion. The last and final chapter offers the reader the common denominator in conversion and its distinguishing characteristics. The general hypothesis of the author is clearly stated in this last chapter. He concludes that the difference between the Christian and the non-Christian is indicated, not in psychological symptoms, but rather in the object about which the new personality is integrated. The thing that makes Christian conversion different is Christ.

The book contains a good bibliography of the subject. The author cites references in a proper manner when he makes statements which might to some theological minds be challenged. He writes with both an interesting and a convincing style throughout.

W.L.L.

BIOGRAPHY

TWO GENTLE MEN **by Marchette Chute. E. P. Dutton & Co., Inc. 319 pages. $5.00.**

George Herbert and Robert Herrick were both clergymen. Both were poets—poets who were not much appreciated in their own lifetime. Both were English citizens. Herbert was born in 1593. Herrick was born in 1591.

That may not mean much to the average reader unless he checks his knowledge of history and appreciates that this was the age of King James, the Christian king who authorized the translation of the Bible. It was the period which saw the rise of Presbyterianism and the independent churches in England.

We have in these pages a very delightful biography of two poets who are appreciated more today than in the period of their lives, but also we have a picture of the period which saw the rise of nonconformity and the glories and tragedies resulting from religious conflicts. It is a most vital era for those interested in religious history.

Herbert's best poetry is devotional and religious. Yet he spent much of his life in political situations and aspired unsuccessfully to higher offices. As a pastor he was faithful in service to those in his parish, even to the length of personal sacrifice. Herrick, on the other hand, failed miserably in his attempts to write devotional verse. He was assigned to a parish, but to him it was a bore and he welcomed the opportunity to get to London for his share of the gay lights.

Miss Chute, who has previously given us biographies of Ben Jonson, Shakespeare, and Geoffrey Chaucer, has made a splendid contribution in this volume. The personality stories are interesting and accurate. The historical references will stimulate the reader to turn back to the pages of history and reappraise King James and his son and successor, Charles I, who was beheaded. The picture of Oliver Cromwell is more pleasing than that given to us by most writers. But after all is said and done, the period from a distance seems more like a slowly moving motion picture show than historic reality. The countryside with manor houses revealed a quiet, rustic England, but there were heads aplenty falling in the religious and civil strivings of the day.

W.H.L.

THEOLOGY

MAN IN NATURE AND IN GRACE **by Stuart Barton Babbage. Wm. B. Eerdmans Publishing Co. 125 pages. $1.50.**

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In this addition to the Pathway Book Series, Dr. Babbage has produced an excellent and stimulating little book. Considering the brevity of the volume, he presents both secular and Christian anthropology with amazing breadth and depth of scope. In the process he is always sharp and interesting. He quotes quite extensively from a wide range of sources in a display of exemplary documentation. His quotations are never tiresome, but on the contrary contribute greatly to the book's pace, fascination, and validity.

The reader will find Dr. Babbage delightfully refreshing in his ability to stimulate recollections of lessons once learned but since forgotten, at least partially, and at the same time establish the conviction that such lessons (perhaps a bit dull in classroom atmospheres) are really too important and relevant to an adequate understanding of contemporary affairs to be forgotten.

In the first three chapters the author conducts a running survey of the varying estimates of man to be encountered in the biblical revelation, classical culture, and post-canonical Christian thought. His own evaluative comments are incisive and helpful and reveal allegiance to a keenly apprehended conservative theology.

From an examination of the history of anthropological thought Dr. Babbage engages in a discussion of the basic relation which doctrines of man have borne and continue to bear to recent world developments. In particular he indicates how this is revealed in contemporary politics, modern existentialism, English literature, and modern man's conscious and unconscious preoccupation with his own mortality. These discussions are penetrating, lively, and thought-provoking.

In his epilogue the author restates his theme by quoting Emil Brunner, who says:

> Every form of culture, every civilization, every legal system, every form of economic order, every style of art, every kind of constitution of a State—whatever else it may be—is also a product of a definite view of man. (Quoted from *The Christian Understanding of Man*, Oxford Conference Reports, London: Allen & Unwin, Ltd., page 145.)

It is the author's contention that in the light of this fact and the disorder of human society, a broader comprehension of the Christian doctrine of man, necessary for true self-knowledge, is "our only hope of healing and of health." (page 115) This book should prove helpful to all who share this con-

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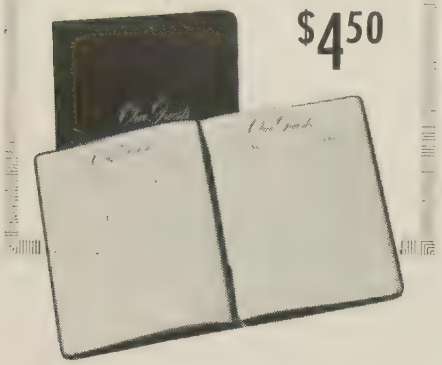

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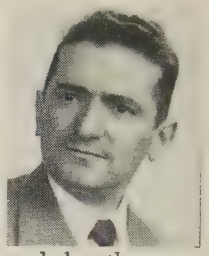

A clear look at a controversial subject. What is actually taught and believed by the Roman Catholics and the Protestants concerning marriage? The author presents the official teachings, and impartially compares the two views. A book for pastors, marriage counselors, parents, adult study groups. (See book review in this issue.)

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viction, and convincing to those who may not.

C.H.B.

RACIAL TENSIONS

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE by Kyle Haselden. Harper & Brothers. 222 pages. $3.50.

Here is an excellent contribution to the relatively small body of literature dealing with the problem of racial conflict from a distinctively Christian point of view. The author's purpose is to declare from a Christian standpoint what the racial situation is and what Christians ought to do about it. While admitting that his work is "protest writing" and confessing that his approach is not dispassionate, he achieves a substantial measure of objectivity and shows genuine psychological and sociological insight in his treatment of a troublesome area of human relations.

This volume is divided into three parts. The first is entitled "The Countenance of the Church in the Mirror of Race." The failures of the Church in race relations are set forth under three suggestive chapter headings: Mother of Racial Patterns, Purveyor of Arrant Sedatives, and Teacher of Immoral Moralities. Incisive Christian writing, this!

Part II is headed "Diagnosis by Definition." Here one finds penetrating analyses of the nature of racial prejudice, discrimination, segregation, and stereotyping. Discrimination is described as the denial of the right to have; segregation, as a denial of the right to belong. The habit of stereotyping the Negro is a symbolic denial of his right to be.

In Part III, entitled "The Bonds of Unity," the author sets forth a Christian answer to racial oppression, hostility, and segregation, firmly grounding his views on the New Testament and the Christian doctrine of man. The volume closes with a chapter which deals realistically with the problem of achieving a racially united church.

Your reviewer, a Southerner by choice and not by birth, finds himself in general agreement with the forthright opinions set forth in this book. Space forbids the inclusion of some minor critical comments or the airing

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of private misgivings, especially since the author makes the high ethical demands of Christianity abundantly clear. All in all, this is a "must" book if you are seeking a rigorous application of Christianity to the race problem.

This work comprises a series of lectures given by the author under the Rauschenbusch Lectureship at Colgate Rochester Divinity School. Dr. Haselden, a native of South Carolina, is a minister of Baptist Temple, Charleston, West Virginia.

J.C.P.

PERSPECTIVES

THINGS COMMON AND PREFERRED, Christian Perspectives by Karl A. Olsson. Augsburg Publishing House. 181 pages. $2.75.

If you enjoy "Simeon Stylites" (as who doesn't?), you will enjoy this book and savor its pages. Not that these brief articles (usually three pages) are to be considered an imitation. The author has his own style, his unique approach, and his own needle with which to puncture the pretentions and prejudgments of our generation.

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J.S.

OF CHRISTMAS INTEREST

CANDLE, STAR AND CHRISTMAS TREE by Charles L. Allen and Charles L. Wallis. Fleming H. Revell Company. 64 pages. Pocket size. $1.00.

This small volume gives unusually good treatment of Christian customs including the Christmas Wreath, Candles of the Lord, Star in the East, Story of the Gift Bringer, The Sprig of Healing, Merry Christmas, The Crib and the Cross, Christmas Cards, and Christmas as a Bane and Blessing.

CHRISTMAS SONGS AND THEIR STORIES by Herbert H. Werneche. The Westminster Press. 128 pages. $2.50.

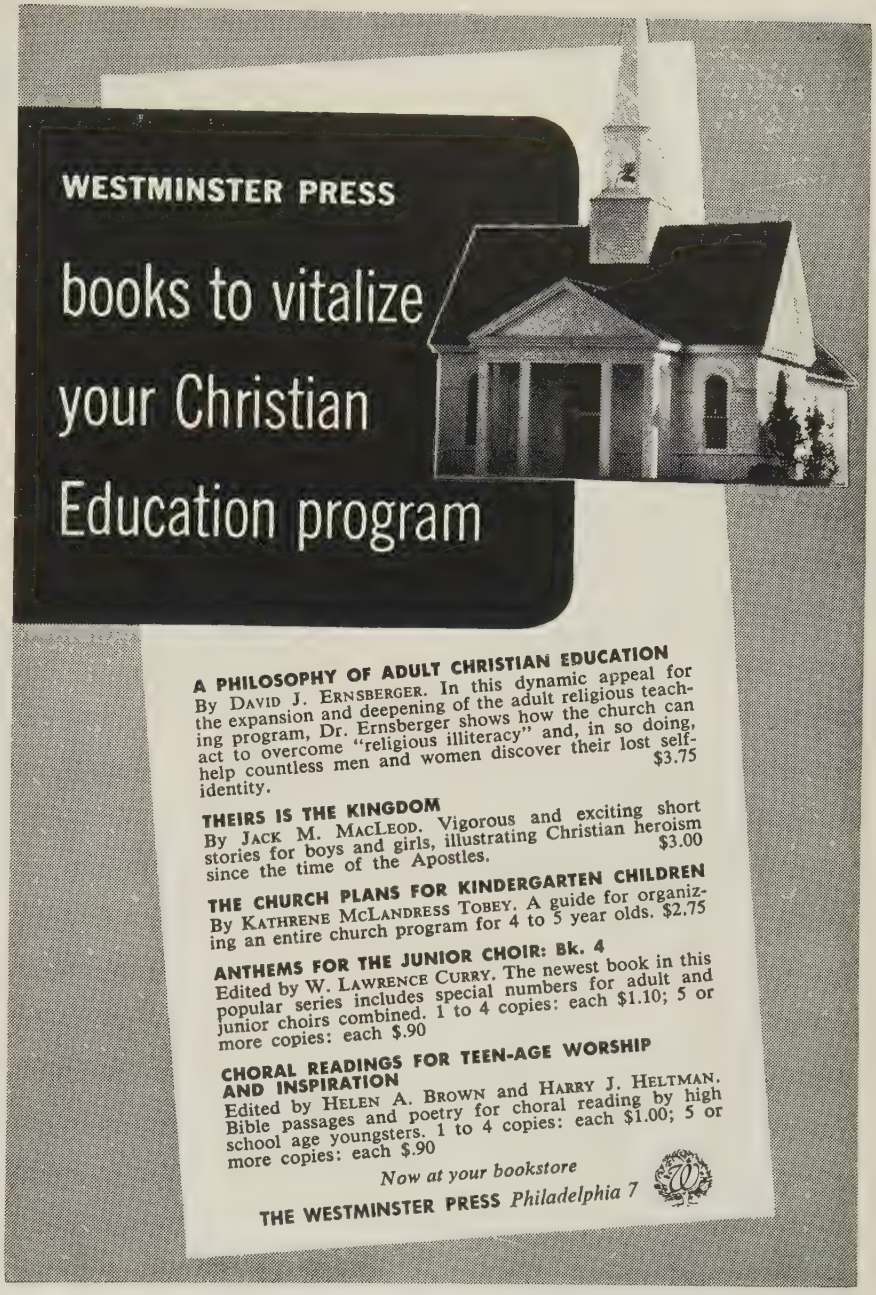
Dr. Werneche, professor of biblical interpretation and librarian at Eden Theological Seminary, St. Louis, Missouri, gives us fifty-four studies of well known Christmas carols and stories. The last pages of the book give the classification of the chapters by national origin. The range of origin is amazing. You can be assured that this author is a scholar who can be trusted in the handling of some of the tricky Christmas traditions.

STORIES OF CHRISTMAS CAROLS by Ernest K. Emurian. W. A. Wilde Company. 139 pages. $2.00.

This book contains stories of and about eleven popular Christmas hymns, plus an original poem, "Carols of All Nations." The author is the pastor of Elm Avenue Methodist Church, Roanoke, Virginia, and has written several other hymn studies. This is more theologically slanted than any of the other volumes in this list of Christmas books. This man knows his hymnology.

OUR CHRISTMAS STORY by Mrs. Billy Graham. Illustrations by Aldren A. Watson. Thomas Nelson & Sons. 80 pages. $2.50.

Mrs. Graham related the story to Elizabeth Sherrill. Miss Sherrill wrote the story. Perhaps they share the responsibility for the simple, childish language of the book. It differs from any other Christmas story outside of the Bible because it starts with the creation and ends with the babe in Bethlehem. The illustrations add a great deal to the appeal of the volume.



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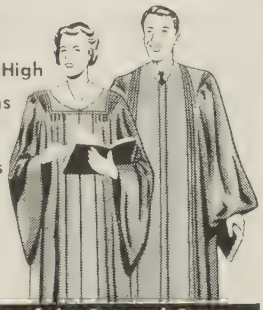

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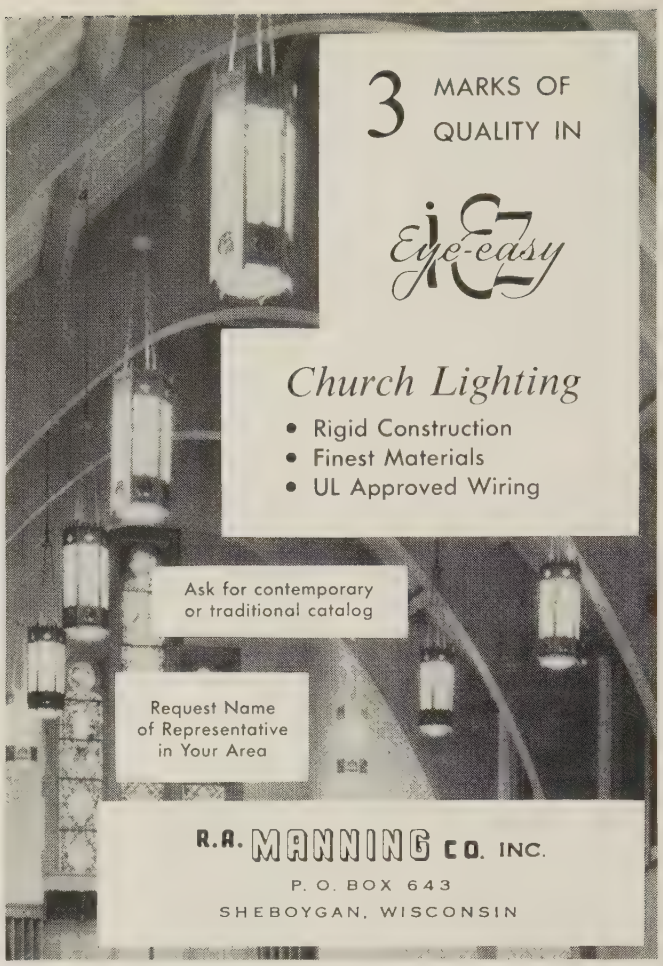

NOEL

How dark the night that yields
no glory star!
How bleak the soul that scorns
love's radiance!
Or, if in rebel mood the lure of
visions far
Intrigues us not to climb life's
steep ascents
And we succumb to earth's
impermanence,
How dreadful is the lash of
wound and scar!
When sin and woe our human
hearts do mar,
How fierce the fight for love's
preeminence!

O wondrous star so bright with
this night
Of Christ's Nativity, inspire
my soul.
O visions that with splendor;
truth, and right
Exalt my heart, endure and
lead me to thy goal.
O Holy Child, who by Thy
loving light
My sinful self didst cleanse, be
my Noel!

John W. McKelvey
Lansdowne, Pennsylvania

THE SALVAGE OF YOUTH

(continued from page 39)

They had stolen and had pawned objects. The police had traced the vandalism. The owner of the place offered to settle for one hundred dollars. The judge would put Chops on probation if the money could be raised. But where could an orphan, a child who had never known the luxury of parents, find two fifty-dollar bills?

"I know I done wrong. I shouldn't a done what the big kids told me to. And who'd loan the likes o' me a hundred bucks?"

"You're worth it, Chops," I informed him. While talking, I thought of a recent Sabbath and a man who had said he had tried to be a big brother to city kids.

"I think I know where we can raise the money," I encouraged.

"Who'd do it? Who?"

"Never mind now, Chops."

"Gotta have a hundred bucks by next week."

"I think we can have them."

A letter to William Hotchkin went forward in the morning mail. A check for one hundred dollars came back at once. I read his note.

"You see that the check is made out to you. The boy's name will not even be recorded in the issuance of the check. Hand the lad the money as a loan. I have an idea."

Chops couldn't believe his eyes when he held ten crisp bills in his hand. The dour, aloof boy commenced to attend church and to mingle with a better class of young people. Within a month Mr. Hotchkin called at the manse.

"Send the lad to my farm. He can work out the loan weekends. Perhaps I can help the lad. He has never had any kind of parental training. This relationship will be good, I think, for both of us. Send him up to Wolf Den Farm. Perhaps we can make his capital stock worth something and one day put it on the market of good citizenship. Who knows what we might do with the boy?"

Chops was bewitched by the kind of man he worked for every weekend. A shrewd, elegant Bostonian discovered he had actually made an excellent investment. The value of Chops kept rising week by week, until his benefactor was amazed.

Mr. Hotchkin became so fascinated with reclamation work that he mailed the warden of the Windham County Jail, Brooklyn, Connecticut, a check for twenty-five dollars. The jail officials were so thrilled with a Boston bequeathal that the check was framed and fixed to the office wall for many months.

In my scrapbook I keep some treasured pages of correspondence from a man of genius, a man of means. Few suspect that in a poor boy's hour of harsh crisis the Boston broker became "the friend that sticketh closer than a brother."

Mr. and Mrs. William Hotchkin have departed this earthly life. Long ago the vast, immeasurable things of time and space engulfed the boy named Chops. A hurricane destroyed even the church they attended. The minister has moved out of his beloved New England.

And yet, I never drive through the sylvan glades of rural Brooklyn without seeing in clearest memory a most charming and courteous Bostonian placing a hand on an orphan's shoulder and bidding him to lay hold on life.

"Son, the world is yours if you know how to make it yours!"

Words like those never die, nor do their magic and beauty ever fade away!

(end)

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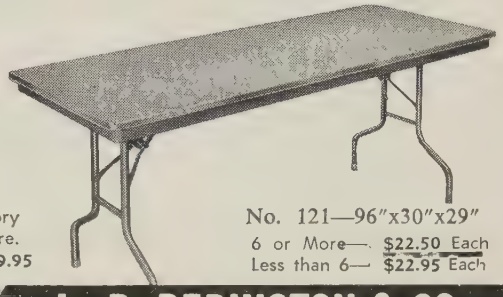

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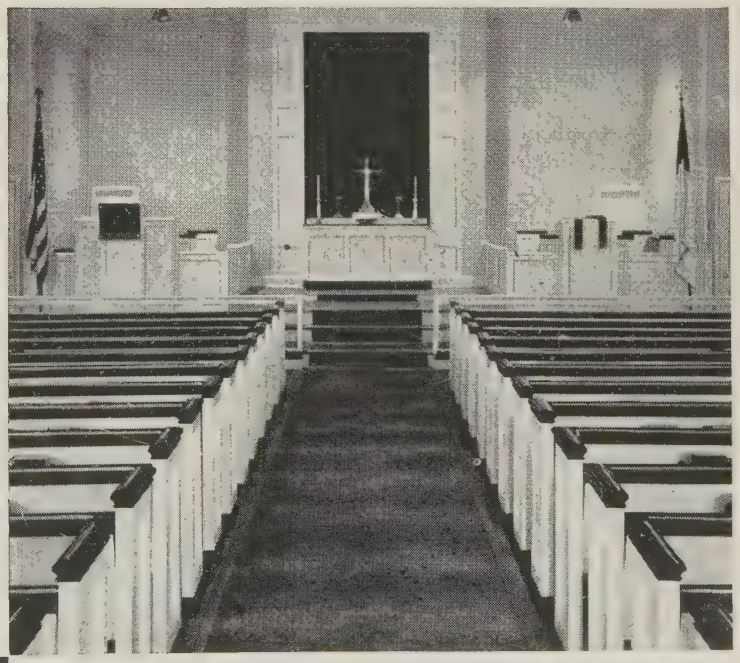

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If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on the postage prepaid mailing card and mail. Don't forget to fill out the space for your name, address, and church.

MULTI-PERSON SHOWER COLUMN

Churches which provide a shower room for physical activities will be interested in the new multi-person shower column offered by Bradley Washfountain Company. It provides five sets of water control valves with five shower heads, so several persons can bathe at the same time. It is six feet high and weighs 175 pounds.

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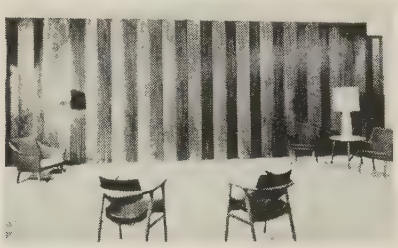

WOOD FOLDING DOOR

A custom-manufactured, top-supported, accordian-action, wood folding door has been announced by The Leggett Company. Advantages include the use of any commercially available wood veneer in heights up to twelve feet; stack depth as low as 8 percent of the total opening through the use of twelve-inch-wide panels; low cost for tight budget projects, with panel surfaces prepared for painting.

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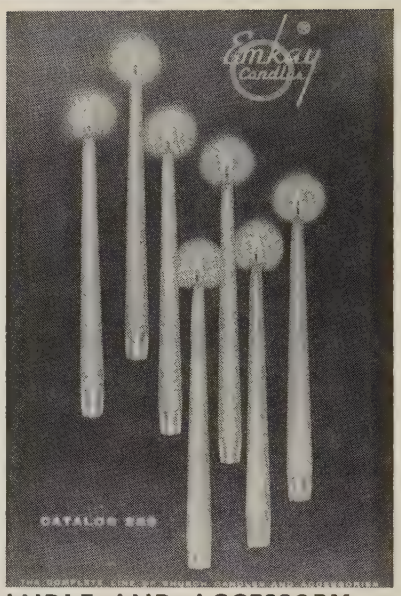

CANDLE AND ACCESSORY CATALOG

Catalog 229, featuring church candles and accessories, is now available from the Emkay Candle Division of Muench-Kreuzer Candle Company, Inc. Many new products are being introduced for the first time, including a sanctuary lamp which at Eastertime may be converted into a paschal stick, a baptismal candle designed to be burnt each year from baptism to confirmation, and an Advent wreath for use during the four weeks of Advent.

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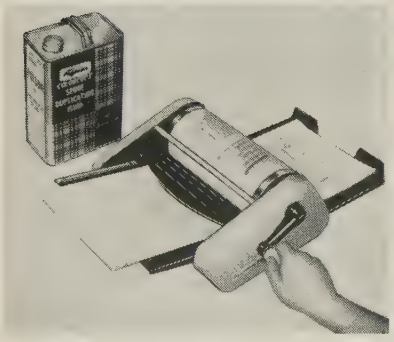

SPIRIT DUPLICATOR

The completely new DI Faymus Spirit Duplicator announced by Bankers & Merchants, Inc., is small, economical, and simple to use; yet it reproduces perfect copies every time. Variations in color can be achieved through the use of spirit master units in different colors. The modest price includes a starting supply of 25 Faymus spirit master units, one pint of Faymus colorcopy spirit duplicator fluid, and 100 sheets of duplicating paper.

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If you are looking for a Christmas gift that is different, a sheet of 100 Photostamps with the recipient's own picture will be greatly appreciated. Perforated, with gummed backs like a sheet of postage stamps, they may be used conveniently anywhere. These real photographs in stamp form can be reproduced from a photo, snapshot, or negative of any size. The original picture is returned to you unharmed. Modestly priced.

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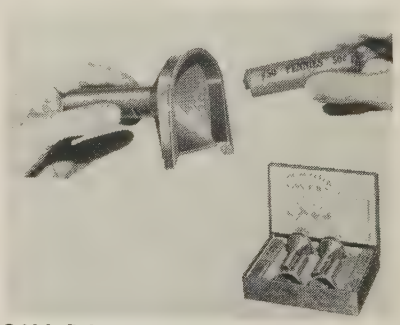

COIN-PACKAGING KIT

To make life easier for those responsible for counting the church offering each week, Major Metalfab, Inc., has developed a coin-packaging kit which is simple, fast, and easy to use. There is a red funnel-top tube for pennies, a blue tube for nickels, a green tube for dimes, and an orange one for quarters, plus a supply of flat tubular wrappers. Complete in a sturdy, hinged-top box.

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The new Yale 30 mortise panic exit device produced by The Yale & Towne Manufacturing Company is ideal for use on fire doors. It will permit a door to be opened with the application of the slightest pressure from a child's hand, but will not permit the door to open under emergency circumstances without the application of such pressure. This safety device is worth investigating.

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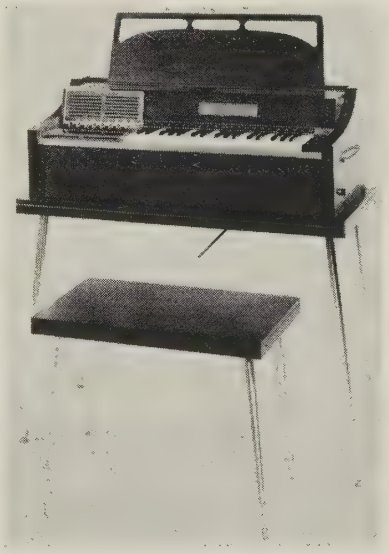

DELUXE CHORD ORGAN

The Magnus Grand, a deluxe version of the original electric portable chord organ which can be played at sight, has been introduced by the Magnus Organ Corporation. Four new chord buttons have been added, but this new instrument is just as easy to play as the original model. Anyone who can read numbers and letters can play a full tune from one of sixteen specially written music books which have been published so far. Available in blond, walnut, or mahogany finish. Ideal for use in small churches and church schools.

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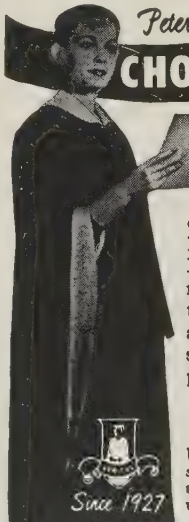

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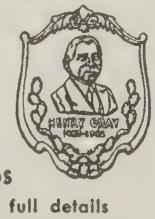

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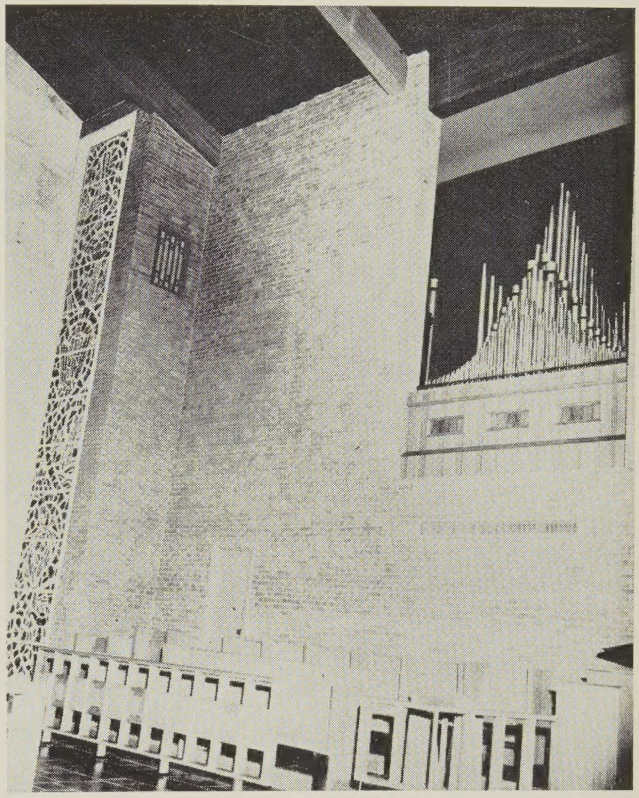
ORGAN OF THE MONTH

Watch for this page each month. You will soon learn to appreciate the contributions being made by contempory church organ builders.

- Organ builder: M. P. Moller, Inc., Hagerstown, Maryland*
- Architect: A. Hensel Fink, Philadelphia, Pennsylvania
- Completion of building and organ: Fall of 1958
- Contemporary architecture
- Building of brick, interior and exterior
- Freedom from acoustical treatment provides correct conditions for music and spoken voice.
- Organ installed in chamber, right side of chancel. Great and pedal divisions unenclosed and exposed in tone opening, permitting unobstructed egress of tone.
- Swell division enclosed behind great and pedal.
- Value or organ: $18,500
- Selected as "Organ of the Month" as good example, within the resources of an average small church, of considerable tonal variety and adequate ensemble.
- All tonalities actual ranks of pipes. No unifying.

***Largest manufacturer of pipe organs in this country. Established 1875. Builder of over nine thousand organs, including many of the most outstanding installations.**



Organ Installed in the Chapel of Wesley Theological Seminary, Washington, D. C.

EDITORIALS

(continued from page 10)

3. Church business managers. This profession is limited to churches with super budgets.
4. Church architects.

Surveys show that an unusually large number of the church and minister subscriptions go to high-budget churches. But we do have some very alert ministers of small churches who are our most avid readers. We are glad to include them in the "quality" designation.

If succeeding surveys justify the assumption we are making, we can truly continue to say that *Church Management* goes to prospering churches.

Twenty-five Years Ago

(From an editorial entitled "Organized Religion at the Crossroads?" which appeared in the November 1933 issue of *Church Management.*)

During the first few months of the depression it looked as though the years of adversity would be years of spiritual prosperity. From all sides there were reports of increased church attendance. A year ago it was fair to assume that the church was on the road to recovery and its complete recovery would be far in advance of business. But then something happened. The last six months have been the most distressing, the most puzzling, which churches have faced.

* * *

The revelation which followed the financial crash was still more devastating, for it brought a new era in the depression. The first years brought their unemployment and relief problems. But the latter ones revealed a dishonesty and an incompetency on the part of people held in respect by their neighbors which challenged human credulity. In a large measure the same men control our churches who control our banks and railroads. The revelation that these men have been unfaithful to the trust reposed in them as the guardians of savings has shocked public morale as no purely financial disaster could. The church has suffered, and it should suffer, because of this.

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To receive information on any item, or items, advertised in this issue of *Church Management* circle on the attached postage prepaid card — numbers which appear before the name of the advertisers on this page.

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Tablet arm slides down when not in use

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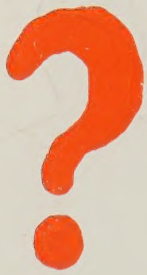
When is the best time for our church to have a building fund campaign?

How long does it take to get ready for a building fund campaign?

How long will it take to complete a building fund campaign for our church?

What happens to our other church activities during a building fund campaign?



How can we find out how much our church CAN raise?

What should we include in our church building fund program?

When is it advisable to plan construction in phases?

Is there a rule of thumb for estimating the debt a church can safely incur for building?

How much (and when) is it safe for us to borrow to complete our church construction program?

SUCCESSFUL CHURCH PROGRAMMING MADE SIMPLE AS A - B - C

Answers Build Confidence

Why is this a good time to raise funds for church building and activity programs?

What effect do building fund campaigns have on subsequent budget fund-raising?

Should (or can) we combine our building fund campaign with our annual budget fund-raising solicitation?

When is it best to keep building funds apart from the annual budget and when is it best to mix them?

Is it true that a properly conducted building fund campaign has a strong educational value?

How can our building fund campiagn have a beneficial effect on the spiritual growth of our church?

Do you believe that the spiritual impact of a successful campaign is of greater value than all the dollars raised?

We need the money quickly. Should we try to raise it in cash or pledges?

Must we have building construction plans before we can start our building fund campaign?

Why can most churches raise more money before they draw construction plans?

How much SHOULD our church be able to raise for a building program?

How can we avoid deciding on a new location until after we have found out how much we can raise?

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ANALYSIS and PLAN
Meeting provides
ANSWERS
before
CANVASS
?

An orderly approach to over - all building and stewardship needs is imperative before you commit your church to any financial effort.

What is considered the best length of time for the collection of church building fund pledges?

What is the normal shrinkage on building fund pledges?

Why do many churches collect more than the amount pledged during the pledge collection period?

Is there a good method for keeping pledges paid up on a current basis?

How soon can we start building after a successful pledge campaign?

What chance do we have to succeed in our building fund campaign since we have no big givers?

Does the fact that many of our members are tithing mean that we can raise more or less than normal for our building fund?

How can we obtain more building fund campaign pledges from our members than we have had on former appeals?

How can we be sure to get maximum support from the members of our church who do not usually take part in many of our church activities?

Must we wait until the pledges are paid on our recent unsuccessful building fund campaign before we can try again with a new and better plan?

Is there a plan by which the past givers to our building fund can get credit for their previous gifts in a second building fund campaign?

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